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Weltmer

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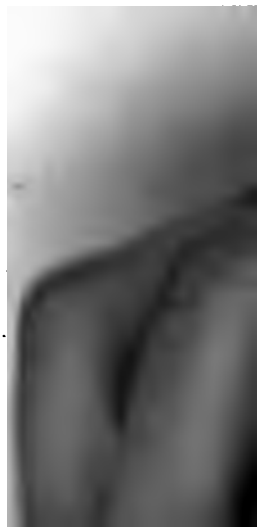

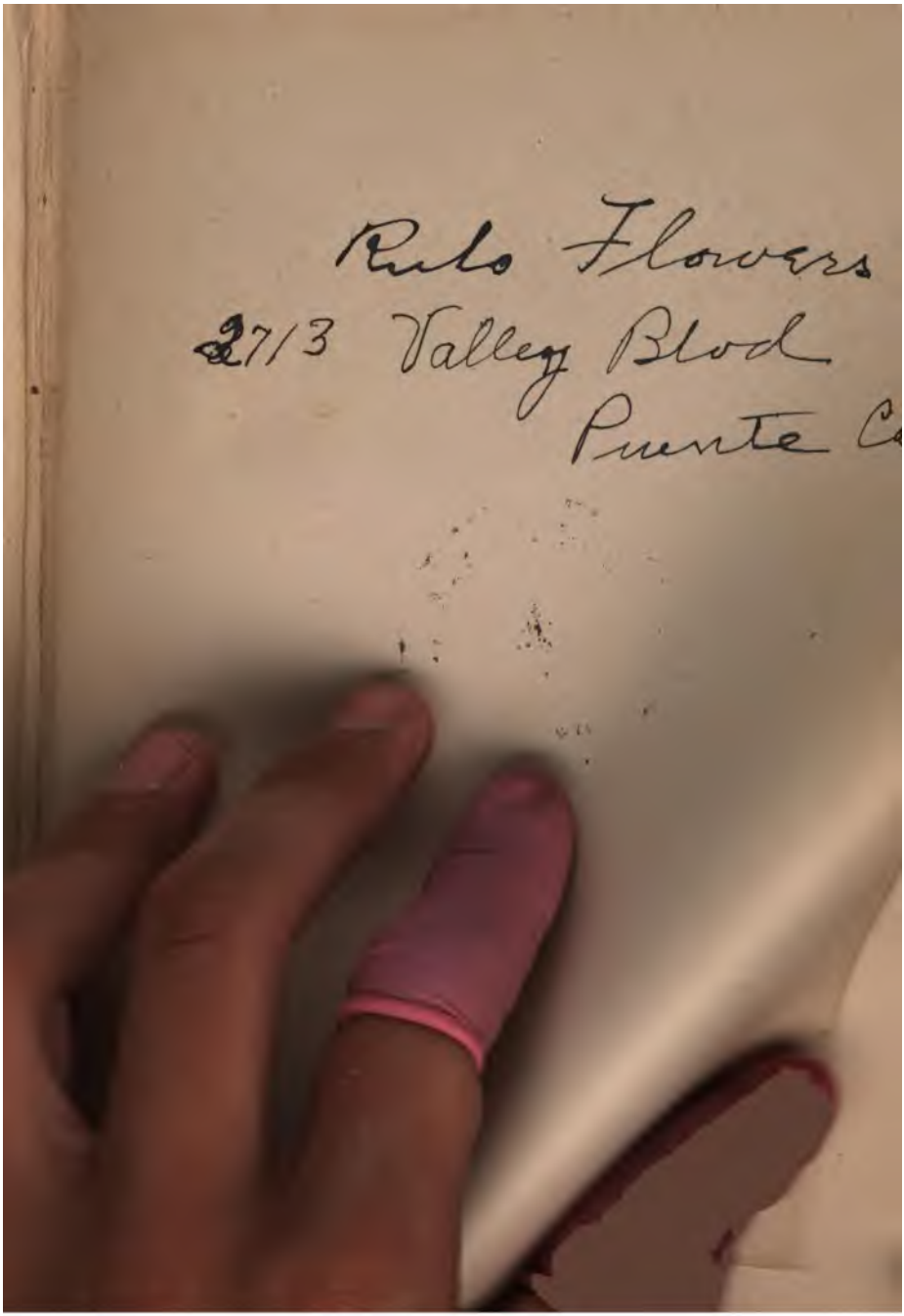
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PROF. S. A. WELTMER.

The Mystery Revealed

or the

HAND-BOOK OF WELTMERISM

A Supplement to the Author's New and Illustrated Mail Course of Instruction in His Science of Healing.

By PROF. S. A. WELTMER

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WELTMERISM.

Weltmerism is the term applied to the teachings of the author by a magazine writer who paid him a visit in May, 1899. It was used by him to distinguish the teachings of the author from those of other exponents of Mental Healing and its allied branches.

The peculiar feature of my teaching is this: I believe that every person is born with equal rights; that the spiritual part of each person is born in the image and likeness of the Creator; that the same power which produced man produced everything; and that all things, ani-

mate and inanimate, have their continual being in accordance with the laws of this Creator.

I believe the power that created man is omnipotent, possesses all the power there is; hence, the power is all in the Creator. This Creator in action is Law, and this Creator is known by the names Law, Law of Nature, Law of Being, God, and designated by Jesus Christ as "My Father which is in Heaven."

Man's power does not consist in any inherent, inborn, latent ability that he may possess; his power consists solely in his ability to grasp the meaning of the Law that governs him and to comply with it. His knowledge of this Law and how to comply with it constitutes his power. I recognize in the language contained in Matt. 18:19, a statement biblical in its origin and both theological and scientific in its meaning; and take the position that a thorough understanding of the language couched in that verse of scripture forms the basis of compromise and unity between

science and religion. I believe the religion Christ taught and the works He did were based upon scientific truths, and when applied according to His instruction are capable of demonstration. I believe Christ's entire teachings are as true to-day as they were the day He gave them utterance. I do not believe Christ would teach us to do a work we cannot do.

A strictly undeviating course, based upon the principle involved in His aforesaid statement, constitutes the fundamental doctrine of Weltmerism. Based upon this principle, I claim that any person in the world can do what I do if he knows what I know. The purpose of my life is to teach others what I know. I have no creed except the following: "I do not claim for myself any power or virtue that I do not freely concede to all other men; I do claim for myself all power and virtue conceded to any other man."

WHAT LED TO ITS DISCOVERY.

At the age of seventeen years I became

interested in a little book entitled "How to Become a Mesmerist." This little book, in connection with other articles from various works on the subject of what was then known as Animal Magnetism, excited a burning desire to know the phenomena connected with these subjects. From this I began to investigate. I studied all the works I could obtain on this line, in connection with the works of various authors on Mental Science, and also the teachings of Jesus from a practical standpoint. I investigated the effects of suggestion and every other subject connected therewith directly or indirectly. At last, in the spring of 1895, when my observation and study had reached a well-matured stage, I began to grasp the situation and to believe there was an untold store of knowledge for the seeker of truth along this line of thought.

I began to apply the knowledge I had gained in almost a quarter of a century's study and was successful in producing hypnotic conditions, but was perplexed as to why these things could

be done. In experimenting with the various phenomena of hypnotic conditions, I was led to the conclusion that the power that held the hypnotic subject in the different conditions induced by suggestion was not the direct power of the human will; that the old theory that strong wills control weak ones was a fallacy, as the best subjects out of over two hundred who were used during my experiments were those to whom we would naturally ascribe strong wills.

Continuing along this line until the summer of 1896, I began to study some phenomenal feats that were performed while the subject was in the cataleptic state, wherein the human body was suspended and weights placed upon it that would have crushed every bone in the body had the weights been placed directly upon it while in the normal condition. This demonstrated to me the control of the physical through the mental. It proved to my mind beyond a question that the mind can and does control the body. It also demonstrated to my mind

that the effect of suggestion is a physical one brought about by the proper action of the mind, and thus enables the body to perform feats that would otherwise be utterly impossible; and further, that by proper mental action there is a power brought into action which is completely outside of either subject or operator.

Believing that through the effect of suggestion the physical condition could be changed, I was led to try its effect as a curative agent. I took up the proposition that if one physical condition could be controlled by suggestion, ALL physical conditions could be more or less controlled by it. Hence, I resolved to try its effect upon diseased conditions of the human body; to try every manner of disease presented; and to give every disease a hundred trials before I would abandon it. My success from the beginning was phenomenal. Among the first cases tried were cancer, locomotor ataxia, tuberculosis, morphine habit, malignant diseases of all descriptions, periodical and intermittent fevers. My trials were successful beyond my expectations.

In contemplating these results, I was satisfied there was a principle involved in this treatment that had never been fully understood or explained by any of the writers upon this subject.

I searched the archives of literature, studied the minds of my patients and also of hypnotic subjects for some clew to this principle, and at last received the first inkling of it from a child less than thirteen years old. While vaguely discussing the question that some force, omnipotent in its nature, must exist just as electricity in diffusion exists, this child suggested that the power involved must be what men call God.

At this time I was still carefully studying the New Testament Scriptures, and my mind was directed by this mere child to the language of Jesus Christ in Matthew 18:19, that "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

I was convinced that all the power there is

In all the systems of healing I have examined so far, with the exception of one or two advanced metaphysical writers, namely, Henry Wood and Helen Wilmans, there is great stress laid upon the personality of the healer. The principle involved in other methods, as a rule, depends upon the personal inherent qualifications of the healer; while the power of healing in Weltmerism depends upon a clear conception of the Law and how to comply with it.

Another principle is that the power to heal and to control human lives for good can only be learned by doing these things. To know and to do go hand in hand in Weltmerism.

THE INFINITE.

One of the greatest and gravest questions that man has ever asked is, "Can man by searching find out God?" In the days of the patriarch of Uz this question agitated the minds of men, and it agitates man's mind to-day with as intense an interest as it did in the days of old.

Man has always believed in a Being in whose power he feels himself to be; yet what that power is has baffled his keenest research. For thousands of years man has bent over the cradle to learn the mystery of his origin, but no word of explanation ever came up from the little

semiconscious one that nestled there. For thousands of years man has strained his gaze into the gloom of the grave to unravel the mystery of his destiny, but no reply has ever come back from the voiceless dwelling of the worm, the clod and the coffin. All is mystery; yet man has always believed that a Being other than himself brought him into existence; man has always believed that he will go whence he came at the behest of the same Being that brought him into existence. Who, what, then, is this Being? "Who by searching can find out God?"

Although we may not know the Infinite to perfection, still every forward step that knowledge takes brings her where she can indulge in a clearer vision; and in that clearer vision of what is known, form clearer conceptions of what is concealed.

It is a fact that our conception of any one thing is fashioned in some degree by our conceptions of other things. This is so because all truth is one; there cannot be varying kinds of truth.

So it appears that every addition made to our acquired stock of knowledge makes more valuable that which we already possess.

The greatest and the grandest conception that man can form is his conception of the Infinite—the Great First Cause—God. All men acknowledge the existence of God, but how varying are their conceptions of Him! Let us try to formulate the conception of God that those of the so-called New Thought entertain. To do this it will be necessary to consider the prevailing conception both historically and scientifically

From earliest times there have been two theories concerning the origin of things. There have been other theories, but these two have been the greatest ones. One theory is known as Dualism. This theory postulates the existence of two eternal entities, Spirit and Matter; and an attempt is made to explain the existing order of things from the inter-relations of these two entities. It is needless to say that this theory has involved us in a lot of contradictions,

upon which man has wasted his greatest powers of thought, in the vain endeavor to reconcile them. Such contradictions as Foreordination and Free Will, Good and Evil, Deity and Devil, Subjective and Objective, etc., etc., have their origin in the theory of Dualism.

The theory of Monism postulates the existence of only one Substance, and that Matter and Mind are only different manifestations of this one Substance. The term "substance," as thus used, means only that which lies behind or under all qualities or attributes.

I hold in my hand a something that I call an apple. Let us inquire what we know of this something. I gaze upon it with the eye and obtain color and form; but color and form are qualities. I bring it to the nose and I obtain smell or odor; but smell or odor is a quality. I bring it to the tongue and I obtain taste; but taste is a quality. I bring it to the tactile nerves or nerves of feeling and obtain resistance; but resistance is a quality. Having gone the round of the senses, I find

that all I have obtained from them are qualities. Of the substance of which they are qualities the senses tell me nothing. I only know *that it is*.

When we come to mind we find that we have thought; but thought is an attribute of mind. We have emotions and passions; but these are attributes of mind. We have volition; but volition is an attribute of mind. Having gone the round of what I know of mind, I find my knowledge of mind to consist of a knowledge of mind's attributes or qualities only. Of the substance of which they are attributes or qualities I know nothing save *that it is*.

Since we cannot know what the substance is that lies behind the qualities of which the senses tell us, and since we cannot know what the substance is that lies behind the qualities or attributes of that which we call mind, may they not be one and the same substance? That is a true philosophy which finds one cause where formerly there were supposed to be two.

This Universal Substance is also Intelligence—Infinite Intelligence. It is also Power—Infinite Power. It is also Principle—Infinite Principle. It is the Great First Cause—God.

The only term that here needs special mention is Principle. By Principle is meant "the source or origin of anything; that from which anything proceeds." The principle of the oak-tree is in the acorn; the principle of the eagle is in the egg. Infinite Principle is the source or origin of all things, that from which all things proceed.

This Universal Substance, viewed as Intelligence and Power, we call Law; viewed as Power and Principle, we call Life; viewed as Intelligence and Principle, we call Love (Good). Thus we have Intelligence and

Power=Law; Power and Principle=Life; Intelligence and Principle=Love. This Universal Substance, viewed as Law, Life and Love, we call Being—Infinite Being—God.

Here we see that behind all phenomena is Being. Wherever intelligence displays itself, wherever Power manifests itself, wherever Principle evolves, there is Being. Do we gaze with delight on the summer cloud as it lazily hangs, shirred as it were upon strings of intertwined amber and gold like curtains for the bower of the King of Day? It was Being that festooned it. Being gives to the lily its symmetry, and to the rose its blended beauty. Being is in the vernal bloom, in the painted flower, in the lighted star. Being is where the worm crawls, where the lion crouches, where the eagle soars. Being sits in the judge's seat, and watches by the cradle of the dying babe. Being dwells in prince's palace and in peasant's hut. Being's voice is heard in the wild winds, in the roaring thunder, in the booming sea; is heard in the still,

small voice that speaks of duty and of destiny in the silent chambers of every soul. Is this Being a person? Momentous question! We will inquire in the next chapter.

THE INFINITE.

Concluded.

The question is often asked of those who profess the New Thought, "Do you believe in a personal God?" Without stopping to inquire, others declare, "You do not believe in a personal God."

When Christianity came into the world it found two conceptions of the Infinite prevailing on the soils where it took root. One was the Greek conception, and the other the Latin conception of God. The conception held by the Greek was tinged by his conceptions of

other things, and the same is true of the Latin conception.

Greek civilization differed from Latin civilization. The Greek was a part of his commonwealth. No statute could be enacted to control the conduct of men without his voice. The authority of the state dwelt in the person of every Greek. The Greek was not separate from the authority of the state, nor separate from his fellow-Greeks; he was one with the state and one with his fellow-Greeks.

The highest human authority which the Greek could conceive was the state; and of this he was a part. The highest authority which he could conceive—the Infinite—was tinged by his conception of the highest human authority. Hence, Deity dwelt in His creatures. God was the immanent, the abiding, the indwelling God. As the Greek looked out upon the world of nature, everything that he saw was but a manifestation of this indwelling Deity. Forest and field, sea and sky, mountain and plain, lake and stream, waving field and barren

moor—these were but the fringes of His garments—this were but the veilings that concealed Him from mortal ken. True, the Greek had gods many, but this was the Being behind all things—the unknown God.

When the apostle to the Gentiles stood on Mars' Hill and addressed the cultured Athenians, he told them they were too worshipful; for as he ascended from the city, he saw an altar erected to the unknown God. He then told them that he had come to declare this unknown God unto them; and, quoting from a pagan poet, St. Paul said: "In Him we live and move and have our being." Here the greatest propagandist of Christianity shows that his conception of God was the Greek conception of God, abiding, indwelling—the immanent conception of Deity.

Roman civilization differed from Greek civilization in that the Latin was not a part of the state in the sense in which the Greek was a part of the state. The Latin was not a sovereign, he was a subject. The highest human

authority was the Imperator—the Cæsar. This authority was distinct and separate from that over which it exercised authority. This authority sat aloft on a throne of dignity and might be approached by only a favored few. When the subject would supplicate the sovereign, his prayer must go up through a course of courtiers or mediators; the throne he was unworthy to approach.

The Latin's conception of the highest human authority tinged his conception of Supreme Authority. God was no longer the indwelling, the abiding Deity, but the transcendental God, separate from the universe. Seated on a throne on some far-off portion of the universe, He, like the Cæsar, could be approached only by the favored few. This necessitated a line of intermediaries, mediators, priests to bear up the petitions of the subject to the throne where Deity sat. No longer is man a child; he is the servant. No longer is he one with the Father. The Father and the child have been separated. No longer

may man seek audience with hope of success, wherever he may be. The King of kings gives audience only where His ambassadors may appear, and the subjects must treat those ambassadors as they would treat Him. His worship therefore took the form of court functions and state ceremonials. God and the individual were separate. It is needless to say that the very terms of the theology that is founded upon this transcendental conception of God are terms of the Latin forum and the Latin court.

As Latin civilization overcame Greek civilization, so did Latin theology founded upon the transcendental conception of God overcome the Greek theology founded upon the immanent conception of God. True, the immanent conception did not entirely disappear; it still remained, though overshadowed, struggling for a place in the thought of men. It is now beginning to reassert itself and the day is not far distant that will see it occupying its proper and ancient place in the thought of

men. It is the "New Thought," yet the "Old Thought." It is the thought of Jesus of Nazareth, of Saul of Tarsus, of the Greek ante-Nicene fathers, of the Gospel of St. John.

These two varying conceptions of the Infinite necessitated two varying conceptions of the universe. Hence, the Greek conception of the universe was that of an organism, having the elements, powers and potencies of all that exists within itself. The Latin conception of the universe was that of a great machine, the powers and potencies of which lay outside of itself. In the Greek conception Being was within the universe, one with it; in the Latin conception Being was outside of the universe, separate from it.

The question remains, "Is this Being a person?" That will depend upon what is understood by the term "person." If by person is meant a being like the writer or the reader, only on a larger scale, one of a class, then the term "person" cannot be applied to this Being. If by person we mean limitation, in any sense,

either explicitly or implicitly, then this Being is not a person. In what does the essence of person consist? Does it consist in corporeity or form? Certainly not. Am I not a person when part of my corporeity is gone and my form radically changed? Most assuredly. What then constitutes a person? A person, in the sense in which the term has been used when applied to God, means a Being having intelligence, sensibilities and will. Having this meaning of person in mind, is God a person? Most assuredly.

Again, this meaning of person is the historical meaning applied to the term. In the early drama, when the actor came upon the stage to represent some historical or mythological character, he at first wore a mask which represented the character which he was representing. This mask was called his "personam," and the actor in relation to his audience was not himself, but the "personam" of the character which he was representing. In time the mask was laid aside and the actor assumed

dress or garb to represent the character which he was manifesting. The term "personam" was then transferred from the mask of the actor to the actor himself—*i. e.*, the actor became the "personam" of the character, and that meaning has come down to our own day.

In the cast of characters of the drama we often see at the head of the cast the caption "Dramatis Personæ." Some of my readers have seen the actor Booth in Shakespeare's play of "Hamlet." In that play Booth was not himself, but the Prince of Denmark—*i. e.*, the "personam" of the Prince of Denmark. Some have seen Keene in "Richard the Third." In that play Keene was not himself, but the "personam" of England's limping king. This is the historical meaning of the term "person" as applied to God, and when rightly comprehended it is not confusing, but when wrongly comprehended in this connection the result is "confusion worse confounded."

God is manifested in Nature—*i. e.*, Nature is His "personam": God the Father. God was

manifest in Jesus the Christ, in all the fullness belonging to the nature of man—*i. e.*, God the Son. God is manifest in the souls of men (not yet in fullness): God the Holy Spirit. God is manifest in all things, but according to the nature with which he has endowed that thing. God is in Lebanon's cedar, in Sharon's rose, in the valley's lily, but according to the nature with which He has endowed the cedar, the rose and the lily. God is in the beast of the forest, in the fowl of the air, in the fish of the sea; but according to the nature with which He has endowed the beast, the fowl and the fish. "God is all and in all."

CONSCIOUSNESS.

In everything worthy of the name of science there are certain terms that must be clearly comprehended and correctly understood before there can be any safe progress in an understanding of the science. It is perhaps unfortunate that the terms we are forced to use in formulating a new science have attached to them meanings or shades of meaning that a broader knowledge and a finer analysis discover to be misleading.

Such is the case with the meaning or the shades of meaning given to the terms "con-

sciousness" and "conscience." According to the accepted meaning given these two terms, they are entirely different, while the fact is that they are, so far as man is concerned, one and the same thing, inseparable, the same thing looking at different things. Consciousness has been defined to be, "The mind's knowledge of its own acts and states." Conscience has been defined to be, "That faculty of the mind which impels us to do the right and to avoid doing the wrong." It would thus appear that they are different things. In the theory of Monism this leads to some confusion of thought.

In their etymology consciousness and conscience are derived from the same source, and therefore etymologically mean the same thing. Both mean joint knowledge or knowledge in relation to something else. The safe way is to consider both consciousness and conscience as immediate knowledge without defining either as a faculty of mind. Each is myself. In consciousness I know the forms of Being;

in conscience I know Being. Consciousness may or may not change my knowledge of the forms of Being. Conscience never changes. As I know myself in conscience, so am I. We can and we do, in some degree, attribute consciousness to Nature; but we never attribute conscience to her. The brute has consciousness, but not conscience.

Conscience is "the candle of the Lord." Addison wrote better, perhaps, than he knew, when he said, "A good conscience is to the soul what health is to the body." It is our standing in conscience, not in consciousness, that determines our health. If we stand perfect in conscience, we stand perfect in health. In consciousness I know the forms of Being and realize my separateness from them. In conscience I know Being and realize my oneness with it.

Conscience has been limited in popular conception to an apprehension of the moral law and our relation to it. From this limitation it would follow that if there were no other

beings than myself in the universe, conscience would disappear, because the moral code would have disappeared. In this broader conception of conscience it would still continue, for although alone in the universe, my relation to Being would still continue.

Conscience has been limited too much to wrongs of commission, and too little to wrongs of omission; too much to acts, and too little to states of the soul. A man may measure up to every social obligation, be the best of husbands, fathers, neighbors, friends and citizens, and yet have conscience but partly developed. Indeed, he might be all these and be a devout religionist in the common acceptation of that term, and still one thing be lacking. That one thing being his recognizing and realizing his oneness with Being. Thus it will be seen that the metaphysics of the New Thought gives to conscience a broader and a deeper meaning than it has had before.

When therefore we use the term "consciousness" we desire to be understood as in-

cluding in the meaning of that term what has here been explained as conscience. When we have grasped this thought clearly we will see things from a different view-point. Then, instead of looking upon the universe as a something separate and distinct from self, it will appear that in the deepest sense we are one with it, because of our oneness with Being.

When we go out and look upon this world of earth and sky and air, there will come a thrill of satisfaction in the recognition of the fact that we are a part of this vast and abounding store of life that we know lies all around us. When we walk the streets and stroll afield we feel that we are a part of all that entrances us. We feel all we have to do is to draw from the vast supply of life which everywhere surrounds us all of it that we need or desire to perfect our being.

When this thought is fixed in the soul, we soar with the eagle as with tireless pinions he cleaves the air; we sport with the fishes in the pool; we breathe with the rose; we sway with

the lily; we sing our matin song with the lark, and our vesper song with the nightingale; wherever Being manifests itself there are we part thereof. If Being, the Intelligence, the Power and the Principle of all that is, have in us free course and play, this harp of a thousand strings—our physical body—upon which the soul plays, will be kept in perfect tune; this tenement of clay in which it dwells will be kept in perfect repair.

I have said that in consciousness I know the forms of Being and recognize my separateness from them. In conscience I know Being and recognize my oneness with it. If I stand in consciousness alone, I stand in selfishness—and oh, how weak and pitiful I am! If, however, I stand in conscience, I stand in selfhood—and oh, how strong! If conscience in us be developed as consciousness now is, we shall stand in the fullness of humanity. When conscience shall be perfected in us, we shall then stand in the fullness of Divinity.

In this process of perfecting there appears

to be an unfolding of Being. In vegetable life there is neither consciousness nor conscience. In animal life there is consciousness, but not conscience. In man, as considered as separate from other animal life, there is both consciousness and conscience. This appears to be the way of all Life, to reproduce itself. A seed falls into the ground. In it is the principle that evolves into the grain of corn. That seed draws from all environment the forces that transmute the waiting elements until they manifest themselves in higher, nobler, grander, beautifuller forms. Soon a root strikes down and a stalk strikes up; that stalk puts forth its tassel and its ear; that ear perfects its hundred kernels and then it droops and dies. That little kernel which fell into the soil has reproduced itself, and when the forms necessary to such reproduction were no longer needed they passed away. This is the process of Life and Love; Life reproduces, Love makes it like itself. "As myself" is the language of Love, so of Being; the

kernel, so to speak, finds environment in physical element and then goes on to reproduce itself. "As myself;" "as myself" cries Being —God—when man stands in the perfection of conscience.

MIND.

We have seen that the universal substance that lies behind all phenomena is also Universal Intelligence. This Intelligence manifests itself only through what is known in consciousness as matter. This Intelligence thus manifesting itself is called Mind. Mind then is or may be called embodied spirit, and the statement can be made that there is nothing in this world that can either create or destroy, but mind only. In this meaning of the term "mind" we must distinguish it from force. Mind is not force, but it exerts force.

It is strange that those things that lie nearest to our very being are the most difficult to define. The astronomer may place his eye to the telescope and look upon the stars and planets in the far-off fields of space, and, by the law of mathematics, determine almost to the pound the forces they exert, and how they are acted upon. He can determine the cause of the slightest disturbance, yet as it approaches more nearly to his own being he cannot either locate or determine the slightest cause for the disturbances that occur in his physical or mental organism. So it is with mind. It lies so near to our very being, is in fact our very being, that it is impossible to define it. It is known to every rational intelligence.

In mind there are various and varying faculties. Mind perceives, imagines, conceives, forms judgments, reasons, but these are not all of mind. These are the faculties that mind exercises upon what may be known as the plane of the conscious mind, but the mind has other faculties that it exercises upon other planes.

Since the mind is the great builder, the architect, the constructor, it exercises these functions unconsciously, but as a part of that universal intelligence that has not yet become conscious.

Mind is at work in the tree of the forest, building it up in strength and in beauty. Mind is in the flower of the field, giving it symmetry of form and penciling its petals with the beautiful colors that enchant us. Mind has built the bird from the little life principle in the egg. Mind forms the beast of the field, the fowl of the air, the fishes of the sea, yet mind as builder acted unconsciously. It is mind that still governs, guides, directs, and controls all things that it has builded, whether it be the universal mind that made all things, or an individual part of that universal mind that has built up an individual organism and manifested itself therein. This life principle or universal intelligence is not at all conscious in the vegetable kingdom, but becomes conscious in varying degrees in the animal kingdom. In man consciousness

culminates in conscience, which is a knowledge of this universal intelligence and a realization of its oneness with it.

Man is a creature of two worlds. He is endowed with a nature which in one phase of it he holds in common with the brute. Another phase he holds in common with the vegetable. The highest phase he holds in common with a higher order of beings. It is that phase of his nature with which he has been endowed that he holds in common with all animate nature which we are to consider in healing diseases. There is in everything that has life a universal principle, acting under universal power, and guided by universal intelligence. This, if left free and untrammeled, will keep every organism in which it manifests itself in harmonious relationship in all its parts; and if inharmony from any cause should result, it is the only power that can establish conditions whereby harmonious results may be re-established. This power exercises its functions unconsciously.

Mind, then, presents itself to us through two phases, or with two sets of faculties. One set of faculties it exercises on the conscious plane, and these for convenience of discussion we call the conscious mind. Another set of faculties it exercises unconsciously, and this set of faculties for convenience we call the unconscious mind. We are often compelled to divide in thought what is not divisible in fact. This division of mind into the conscious and unconscious is only a division in thought, and not in fact, for mind is one.

Among the faculties of the unconscious mind we mention first the fact that it possesses a perfect memory. Nothing that the mind has ever experienced in consciousness is ever lost to mind. It is garnered up and laid away in the storehouse of memory. Not a sight that has ever gladdened the eye, not a sound that has ever entranced, not a thought that has ever flitted through the mind as a bird on the wing, but lies in that treasure-house of the soul, the perfect memory of the unconscious mind.

I need not stop to dwell upon the inductions that have led to these statements. It is a fact with which all are familiar. Drowning persons, snatched as it were from the jaws of death, have said that as they approached that boundary line between life and death myriads of thoughts, acts, etc., that they had believed buried in the waters of oblivion, were suddenly recalled and passed before them in an instant's time, and passed in review before them on the plains of memory. The perfect memory may be represented as a vast cistern into which the thoughts of the conscious mind are continually being poured, and as the thought of the conscious mind is, so will the contents of that cistern be. We can by our own voluntary acts and the direction of our own thought make that cistern as pure and clear as the water from the springs in the eternal hills, or we can make it a cesspool like unto the one which receives the offal and the sewerage from a great city; and the condition of this perfect memory will determine the condition of the physical organism.

"For as a man thinketh in his heart, so is he." Another faculty of the unconscious mind is that it controls the functions and activities of the physical organism. I stand by a great telescope. I put my eye to the object-glass and witness Jupiter moving in majesty, attended by his six moons. I see Saturn in the glory of his halo of three rings. I see Venus in her beauty and Neptune in his far-off grandeur. What made that telescope? Mind. For what purpose? For the purpose of interpreting vibrations on this physical plane. What formed this delicate telescope, the human eye? The mind. For what purpose? For the purpose of interpreting some of the vibrations on this physical plane. So of all the organs of sense; and mind made this exquisite piece of mechanism called the body, nourishes and maintains it for the express purpose of interpreting vibrations on the physical plane, and coming to a knowledge of the manifold forms in which Being has pleased to manifest himself.

Another faculty of the unconscious mind is known as the faculty of physical control. Sit down and think of something luscious to the taste, delectable to the palate. Stir up the perfect memory by the thought of a luscious peach or the red ripe strawberry, or of any other fruit in which the taste delights. Soon you will see the salivary glands begin to loosen some of their product; you say that your mouth begins to water. What caused this? Thought and thought only; showing conclusively that mind controls the physical organism so far as the salivary glands are concerned. It is a fact known by every physician that a mother with a nursing babe can become so roused by anger as that the milk in her bosom shall become changed, so that the nutriment of her babe acting upon that babe's organism may poison it, give uneasiness, disease, pain. What made that change in the milk in the mother's breast? Thought and thought only; again showing, so far as the milk in that mother's breast was concerned, that it was

under the control of mind. It is a fact well known by chemists that a man may become so aroused by anger as that the perspiration that oozes from the pores of his skin will be changed in chemical composition. What made this change in this secretion? Thought and thought only; showing again that, so far as the capillary system is concerned, it is under the control of the mind. Man may return to his home from his daily toil, hunger gnawing at his vitals. Let him be met at the threshold of his home with the sad news that wife or child is nigh unto death or dead, and a mouthful of food would choke him. What made that change in the cravings of his stomach for food? Thought and thought only. And so we might go the rounds, showing that there is not an organ of the human body, not a gland in the body, not a secretion that is not under the dominion and control of mind. It controls the circulation of the blood; whatever change takes place in this physical organism, secretion or excretion,

disintegration or regeneration, is done by mind and by mind only.

Another faculty of the unconscious mind is that it is controlled by suggestion. When the conscious mind of a person is in abeyance, as in hypnotism, and the unconscious mind in communication with another mind, the unconscious mind believes whatever it is told, does whatever it is commanded to do. This is one of the most important faculties of the unconscious mind, and is one of the greatest factors in the science of healing.

Another faculty of the unconscious mind is that it has the power of communicating with other unconscious minds by a law known only to itself. We express that faculty by the term "telepathy." The unconscious mind is ever active, never slumbers, never sleeps. It cares for the body while in sleep.

This unconscious mind considers as realities the creations of the conscious mind. It possesses all the dynamic force that mind possesses. It is the seat of the affectional emotions.

It is its high and holy prerogative to perpetuate and to preserve the race. It is the so-called guardian angel that protects in grave emergencies, and that gives so-called premonitions. It is in fact the engineer and machinist that keeps the physical organism in repair.

There are other faculties inherent in the unconscious mind, but they are of minor importance in the science of healing. They belong rather to the domain of philosophy than to the science of healing.

THOUGHT.

There is perhaps no subject that engages our attention more difficult for us to comprehend than Thought. The reasons for this are explained in the preceding chapter, because thought is our very selves. The brain is the mind's laboratory, the factory in which it produces its product, and the only product that mind produces is thought. The common conception concerning thought is very vague. Prentiss Mulford never said anything more weighty and far-reaching in its application than when he declared, "Thoughts are things."

Thought is a substance and a substance in motion, and this motion we call a vibration. Scientific research has disclosed the fact that the imponderable agents heat, light, sound and electricity are modes of motion. Recent investigations in our psychological laboratories have shown that thought also is a mode of motion; but motion is unthinkable unless there be a substance that moves. Thought, therefore, is a substance in motion. Thought is fast taking its place among the other imponderable agents. We are to remember that the senses give us only relative knowledge, that things are not what they seem; that matter exists in all conditions of density, from the granite rock to the imperceptible ether in which electricity plays its part.

There is a law of chemistry that declares that one gas is a vacuum to another gas. Oxygen is a gas heavier than the atmosphere, and when obtained in a free state may be carried in a vessel with the mouth up, as water is carried in a pail. Hydrogen is the lightest of the

gases and the unit of weight in the atomic measure of gases. When obtained in a free state it is so much lighter than the atmosphere that it must be carried in a vessel with the mouth down. Suspend a vessel containing hydrogen gas over a vessel containing oxygen gas. Take a glass tube with an unglazed earthen cup on each end. Insert one cup in the hydrogen gas and the other in the oxygen gas, and you will discover upon examination that, disregarding the law of gravitation, the hydrogen gas has descended to the lower cup, and, disregarding the law of gravitation, the oxygen gas has ascended to the upper cup, showing that one gas is a vacuum to another gas.

Thus matter in a rarefied state penetrates matter in a denser state. How many may be the degrees of density in which matter exists man may never know. They may be almost infinite in number, the rarer penetrating and interpenetrating the denser, until at last we must come to an ultimate substance highly

rarefied, the subsistence of which all other things are existences. In certain strata of this highly rarefied substance thought plays its part, as in the ether, one rarefied form, electricity plays its part.

In experiments made in wireless telegraphy, it has been discovered that electrical vibrations proceed only in right lines, but in the higher rarefied form of matter thought proceeds in all directions and on all lines.

I have said that the brain is the mind's laboratory, and the product of that laboratory is thought. Every thought produces a vibration in certain brain cells, and there is a decomposition of the matter composing these cells, and a new substance is given off, which sets in vibration the rarefied form of matter in which thought exercises its activities.

Many years ago Alexander Bain, in his treatise on "Mind and Body," showed that every thought that was formed in the brain produced a chemical change. Now, scientific investigation shows that the decomposition of

matter in the cells of the brain produces a new substance—thought substance—just as in the cells of the electrical battery the decomposition that takes place among the elements composing the battery gives off a new substance; and that substance in motion we call electricity.

It is strange that the thoughts which in the New Testament are characterized as things of the flesh produce coarse vibrations which are disintegrating to the physical organism; and the thoughts which the New Testament characterizes as things of the spirit produce those finer vibrations that are regenerating, rejuvenating and health-producing. It is a law of physical science that action and reaction are equal and instantaneous and in opposite directions. A ball thrown upon the floor acts upon the floor with a certain force. The floor reacts upon the ball with an equal force and sends it back with a force equal to that with which it descended. So a thought in the brain is sent out as a vibration. Action and reaction are here equal, instantaneous and in opposite directions.

Thought produces the same vibrations in the brain cells that it produces in the rarefied form of matter in which it exercises its activities, and is reflected upon the nervous system, which is but the brain in extension, producing the same vibrations upon the physical organism that are produced upon the rarefied form of matter in which it exercises its activity, showing here that on the boundary line where physics and metaphysics meet, action and reaction are equal, instantaneous and in opposite directions; showing also that thought, instead of being an airy nothing, exercises force upon the physical organism. Again, this thought is projected, or may be projected, under the direction of the will. It may be formed for a definite purpose and sent out to execute that purpose.

In wireless telegraphy it has been demonstrated that man with physical material can construct instruments so delicate that they can throw a rarefied form of matter, known as ether, into such vibrations that another instrument, also delicately constructed, can receive the

same vibrations and respond to them. How much more delicate that wonderful battery, the cells of the brain; and so mind can send forth a thought that shall be projected outwardly, and another mind, also delicately constructed, can receive these vibrations and the force thereof, just as effectively as the instruments made by human skill out of the material element.

Take a person suffering with disease, which disease has had its origin in wrong thought activity. The pain is there, the disease is there, registered permanently upon the physical organism. The physical organism reacts upon the mind. The mind cannot dismiss the thought that the pain is there. The patient is in bondage to his thought; he cannot liberate himself from it; but another person with a sound mind and a sound body is not under the same bondage of thought. He can think a thought of ease and send the vibration of that thought outward. It can act upon the brain cells of the diseased person, and engender in those brain cells the same vibrations that are

generated in the mind of the healthy person. These vibrations, acting often unconsciously to the diseased person, register the thought vibration that it is impossible for his thoughts to initiate, and, unconsciously to himself, harmonious regenerating vibrations take the place of the inharmonious disintegrative vibrations, and ease takes the place of disease, and pain is banished from his physical organism.

This may sound strange, but it is not more strange than wireless telegraphy, and operates upon the same principle. Before anyone can deny the principles propounded here, he must deny the principles that underlie this new and wonderful discovery in the domain of physics. The efficacy of the healthful thought sent out will depend upon the steadiness and rhythm with which it is sent by the operator, and will depend in some degree upon the condition of the diseased person's mind. If the operator shall have so trained his mind as to send the thought steadily and without interruption, and the diseased person shall assume a passive con-

dition of mind in receiving the vibrations of such thought into his brain cells, the two minds will synchronize and blend, there will be an agreement of minds. They will sound as one, or as Jesus says in Matthew 18th chapter and 19th verse, "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

No matter how persons may differ concerning their conceptions of the person of Jesus Christ or His relationship to the human race, none will deny that He was pre-eminently a great healer, the Divine Physician. He established a school of healing. His disciples were His students. He taught them the art of healing; He sent them out to practice their profession. Surprised at their own powers, they came back to Him and reported, "Master, even the demons are subject unto us." And in laying down the conditions necessary to perform any act of healing, and the necessary

conditions precedent to any act of healing, He enunciated the verse that I have just quoted.

A discussion of this, the central thought in the science of Weltmerism, will be reserved for another chapter.

AGREEMENT.

It is strange that in enunciating the doctrine of agreement as contained in Matt. 18:19, Jesus should use the word "symphoneo," from which is derived the English word "symphony," and which literally means to sound as one. Stranger still is the fact that after more than eighteen centuries, when physical science has reached her proud position in the realm of accurate knowledge, that the very word Jesus used in stating the doctrine is the word that best expresses the doctrine to-day.

Take a row of tuning-forks made to sound

different notes. Take another fork, strike it and thus set it in vibration; you will hear it giving forth its note. Soon you will hear some one of the forks in the row respond to the same vibrations and give forth the same note. The fork in your hand has found its mate; the two are sounding as one. So two minds can be so synchronized that they will agree, or sound as one. Now when two minds agree or sound as one in thought, the desire or thought upon which they thus agree shall be done for them of the Father which is in Heaven. You see, therefore, that agreement between two minds is entire harmony of mental action, just as two sounds in music blend together as one; there are two sounds, yet only one sound.

Perfect agreement between two or more minds means concentration of all concerned upon ONE purpose. Where two or more persons combine upon a single purpose, the wills of all blending as one, the result is agreement. Agreement is compliance with law, it is the first principle of man's attitude toward the

law considered aside from anything else or from any other purpose than that upon which they agree.

Agreement still more abstractly considered is the Law. It is utterly impossible to comply with any known or unknown law without agreement. The man who dissolves one chemical by placing it in contact with another, if his experiment is successful, has complied with the chemical law; in that case, agreement is the law. When the electrician produces a machine which vibrates with the same rate of motion in which electricity exists in diffusion, he brings out of space an electrical force for his use, or starts into action an electrical law; in that case, agreement is compliance with law. After the electrical current has been transmitted through the wire for the purpose of conducting it through the streets of the city and fastened to the arc or incandescent light in the residence, it represents in a material way the existence of Law in a spiritual sense. The light that can be produced at the end of this wire can only be

brought into existence, or view, by complying with the known existing law; turning the button that turns on the light complies with the law. It makes no difference who turns this button, whether it be one totally ignorant of the existing law or whether it be the electrical inventor who constructed the machine. The light will spring into existence only when the terms by which it becomes a light have been complied with, regardless of man's knowledge of the existence of this law or his knowledge of how it operates or what the result of the operation will be.

I do not want the reader to lose sight for one moment of the importance of this term, AGREEMENT. The Law of Being, the Creative Force of the universe, the Father in heaven, God, is Law, and there is no way known to man by which this Law will act for man except through agreement.

Therefore the knowledge of this Law and how to comply with it constitutes the knowledge of how to secure an agreement.

The result of agreeing with the law of electricity by turning the button is light; and the result of agreement between two human wills does not depend upon such action for one thing alone, but for anything that man may ask for out of the storehouse of blessings which is the rightful inheritance of all men. The result of agreement then between two human minds depends solely upon what purpose there is in forming the agreement. In the case of the electrical wire there is but one possible result; in the case of following the idea of agreement between two minds there is any result the human mind can ask for in the way of healing.

A statement of this purpose of agreement is what we mean by SUGGESTION. Briefly stated, a suggestion is a statement of the thing upon which we agree. The result of a perfect agreement between two human minds is the accomplishment of any purpose upon which these minds are agreed, or the purpose for which they agree.

All of the blessings of life are the result

of agreement, either by willing obedience to the law, acting as one person, or by willing compliance with law, several persons acting as one. All the evils and ills and shortcomings of life are the result of disagreement. Any failure on the part of man to comply with the law, either singly or collectively, is disagreement. All discord or inharmony is evidence of the absence of harmony or agreement, and is the direct result of disagreement.

Jesus is the recognized author of the doctrine of AGREEMENT. In all of Christ's teaching and healing, He clearly emphasized the proposition of agreement. Those who agreed with His teachings were the ones who received the blessings; those who failed to agree did not receive the blessings. In Matt. 13:58 we find the statement, "And He did not many mighty works there, because of their unbelief." They did not agree with His teachings, hence they did not receive the blessings. The afflicted whom He healed in every instance formed an agreement, acted on His suggestion, and were cured.

The idea of agreement is the one central doctrine of Jesus Christ around which all other doctrines cluster in subordination; it is the foundation stone upon which the whole science of healing is built; it is the beginning and the end of the whole system. Without an understanding of agreement, we would utterly fail to comprehend how, or even to attempt, to comply with the Law.

In order to comprehend the full meaning of this idea, we must fully comprehend three separate propositions and to be able to combine the three into one act. These three propositions are: first, BELIEF; second, FAITH; third, KNOWLEDGE.

Belief is the admission or assumption on our part that the thing under consideration is true.

Faith is the action of the mind in determining the actual existence of this thing.

Knowledge is the result of this action, and is brought about through the exercise of faith.

The one who desires to heal must first

believe or assume to be true the statement that healing through this method can be done. Next he must assume that certain processes or methods of procedure must be carried out, and learn how to carry out these plans, thus learning to exercise faith. Whatever is attained by this exercise is what he learns, and this constitutes his knowledge and in this knowledge is his power. After having done this much, he must next assume another attitude of mind, which is that the power to heal exists and this power is not his alone. This power is innate in all life; and in its action is in reality Law; and his act of agreement is compliance with Law, and the result determines the reward of such compliance. In Heb. 11:6 we have the clear statement, "But without faith it is impossible to please Him; for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." There is no way of seeking this power except by complying with the Law by which this power is found, and the means of

complying with the Law is through perfect agreement.

The mistake must not be made of identifying agreement with contract. Contract has relation to the conscious mind only, agreement has relation to the entire man, to both the conscious and unconscious minds. To illustrate: There is the home of my boyhood, there I disported myself as careless as the butterfly, there I played with my brothers and sisters. Around it cluster the hallowed associations and the holy memories of father and mother. The rooftree stands, the hearthstone remains, but the family is scattered. The old homestead falls to me and stern necessity may compel me to part with it. Its commercial value may be two thousand dollars. I obtain an offer for it, I sell it, and it passes into the hands of a stranger. This is a contract. The conscious mind has consented to part with it; the heart, the inner man, still refuses to let it go; there is no agreement. In the perfect agreement, two minds sound as one along the whole gamut

of being; both the outer and the inner man respond one with the other.

The first condition preparatory to agreement is the doctrine of forgiveness. "A new commandment give I unto you, that ye love one another." The discussion of this doctrine will be reserved for another chapter.

FORGIVENESS.

The first condition necessary to form a perfect agreement as taught by Jesus in Matt. 18:19, is found in the doctrine of forgiveness. In Matt. 5:23-24 we find these words as a basis of the doctrine of forgiveness; "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Let us first inquire what is this gift that we bring to the altar; a grave and serious mistake

has been made in determining what this gift is. Is it the cattle on a thousand hills? No; for they are His already. Is it the gold and silver of the mines? No; for He placed the gold and the silver there long before man appeared. Is it the gems and corals of the ocean? No; for these are the works of His own hands. Is it the garlands of flowers? No; for it was His own hand that gave the rose its blended beauty and the lily its loveliness and symmetry. What then is this gift? Let us first determine of what the essence of a gift consists.

At the Christmas-tide, in Christian lands, friends remember one another by gifts. Now, at Christmas time a friend comes to you who has at her command a bank account and lays in your hand a diamond ring costing hundreds of dollars. It has, in reality, cost her nothing. But here is a poor girl who loves you with the heart's true devotion, and, snatching a few hours from her daily toil after nightfall and by the midnight lamp, she works a piece of needlework and at Christmas-tide, with hum-

ble mien and perhaps sorrowing that her gift is not more precious, brings it and places it in your hand. Which of these two is the true gift? The piece of needlework. Why? Because it is a part of the giver. The value of the gift, therefore, consists in that it is a part of the giver. This is the secret of the widow's mite; she cast in all her living. Emerson says the essence of a gift consists in that it is a part of the giver. Therefore, let the farmer bring his corn; the miner his gems; the painter his painting; the sculptor his statue; the sailor his coral and shells of ocean.

This will enable us to see what the gift is that we bring to the altar. Since it can be no outward thing, as all of these outward things are the Father's already, it can only be some inward thing. He tells us what that inward thing is when He says, "Son, daughter, give me thy heart." It is our heart that is the gift to be laid upon the altar, and that gift, in order to be laid upon the altar, must be attuned to the Heavenly Father's thought, is to become one

with Him. He asks us to go and bring our thoughts into harmony with His thoughts, and let the Father's will, which is wiser, and the Father's ways, which are better, have undivided sway in our minds; and they will operate upon the physical organism, and health to body and happiness to mind must ensue.

But this gift cannot be laid upon the altar while man indulges a thought of envy, malice, hatred, revenge or any selfish thought concerning his brother. "Therefore if thou bring thy gift to the altar, and there remember-est that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Notice in this connection that Jesus does not say you must reconcile your brother to you; He says you must reconcile yourself to your brother. You say, "This is impossible; my brother may be far away, so that I may not be able to reconcile myself to him or himself to me." The only injuction laid upon you is

that you reconcile yourself to your brother. The responsibility of his own reconciliation rests upon him. The Father does not hold you responsible for the act of another, but He does hold you responsible for your own reconciliation. How are you to reconcile yourself to your brother, you ask, when he is far away. Simply by casting out of your mind every thought of envy, revenge, jealousy, hatred, malice or any other evil thought, and wish for your brother and desire for your brother all that you would wish or desire for yourself. "Thou shalt love thy neighbor [brother] as thyself." When you have cast out of your mind every harsh thought and are willing to wish and desire for your brother all that you would wish and desire for yourself and pray that every blessing that would enrich your life would come into his life, you have reconciled yourself to your brother; then your gift is ready for the altar, then your mind is attuned to the Divine mind, which is also universal love. Then will the Father's thoughts,

become your thoughts; then will the vibrations of the Father's thoughts be registered in physical element upon your own mind, and those gentle, regenerating, rejuvenating vibrations will be registered upon your physical organism. Then are you ready to form an agreement, and not until then.

The difference in these two states of mind, every one, at some time or other, has experienced. You have risen some morning and gone out into this great world teeming with life. As you walked along the leaves on the trees seemed to whisper love-tales to you; the birds were singing their matin songs to greet you; the flowers were swinging their little censers of perfume to regale you; the great fleecy clouds hung lazily in heaven's dome to o'ercanopy you; and it seemed to you as though some angel visitant had swept o'er earth on angel wing and with wand in hand, had said "Peace, be still." The next morning you arose and went out into the same world with the same leaves bringing the same love-tales, the

birds singing the same carols; the flowers were swinging the same censers of perfume, the same clouds o'ercanopied you, but peace was not without or within: disquietude ruled you and misery was your portion. There was no change in the outer world, the change was in the inner world; you say you had the "blues." Why then this change? Simply because unknown to yourself, unconsciously to yourself, you had opened your mind to the reception of those thought vibrations that float all around us that come from myriads of minds. You cannot open your mind to let out wrong thoughts unless there is a way opened for all the wrong thought activity that floats in this world around about us, to enter into your own mind. You cannot open your door to let your dog out without making conditions whereby another dog can come in. So, the mind cannot be opened to let out thoughts of worry, care, anxiety, perplexity without opening up the door of the mind through which all such thoughts floating in the world about us may

find entrance. If we would protect ourselves from all such thoughts, we must be sure to keep the mind closed against them by letting no such thought go out. When the mind shall thus be kept closed and only regenerating thoughts sent out, such as kindness, brotherly love, charity, meekness, etc., all the thoughts of kindness, brotherly love, charity and gentleness that are floating in the universe around us may find an entering-place and come in and be registered upon our physical organism. "If any man will open the door unto Me, I will come in unto him."

This can only be done by conscious activity of the mind through the exercise of the will; and this habit of mind can only be formed by exercise and cultivation, by withdrawing from the things of sense and meditating upon the things of the spirit. Isaac went out at eventide to meditate at the door of his tent; Moses went into the wilderness for forty years; Elijah the Tishbite retired into solitude; John the Baptist came from the wilderness of Judah, where

he had retired that he might remain undisturbed by the things of the senses and think God's thoughts and meditate upon God's ways.

This process of developing the things of the spirit, and reducing to a minimum the things of the senses, is known as concentration, and its discussion will be reserved for another chapter.

CONCENTRATION.

By this time the reader will have discovered that the great central and cardinal doctrine in the teaching of Weltmerism is the doctrine of agreement, as taught by Jesus in Matth. 18:19. You have also seen that the necessary condition of agreement was found in the doctrine of forgiveness, which was the subject matter of our last chapter.

You saw that forgiveness in its essence consisted in dismissing from the mind any harsh or evil thought and entertaining for all the world the same thoughts and blessings, the same

freedom and happiness that you entertain for yourself. This, you see, can only be done by dismissing from the mind and forbidding entrance thereto of thoughts pertaining to the self, the lower self, the self consisting of mind in consciousness, and not the self of conscience. This cannot be done instantly.

As habits are slow in forming, so are they slow in dissolving, and most people who have arrived at the years of maturity have, either consciously or unconsciously to themselves, developed the habit of selfishness.

Selfishness is founded in consciousness, which knows the forms of Being only, and realizes its separateness from them; it is the lower self. Selfhood, or the higher self, has its root in conscience, which knows Being and realizes its oneness with Being. So multifarious are the forms in which Being presents itself that the mind is continually distracted by thinking upon these various forms. In the external world, mountain and plain, hill and dale, lake and stream, flower and forest tree, the

vast array of animal life, are like a panorama constantly passing before the soul and constantly reminding man of his separateness from them. Thoughts of self cannot help but dominate while the mind itself is thus dominated.

On the other hand, if the thoughts that come to us through consciousness be dismissed from the mind and the mind is directed to think upon conscience or its oneness with Being, there can be no distraction here, for one thought occupies the mind; self is dismissed (the lower self) and the higher self sits regnant upon its hereditary throne. Because of mental habit, this change of mental attitude cannot occur all at once. The mind must be trained by a process of withdrawing from sensation and living in the realm of intuition. This process, in that it directs the mind to the consideration of one thought only, is called concentration.

Concentration, then, is that power of the mind by which it is enabled to direct the thought of the mind to any one thing to the

exclusion of every other thing, and is a mental process which appears to be necessary to forgiveness. Man cannot fully forgive the world while the thought of his separateness from it dominates his soul; but when the thought of his oneness with it which follows his realization of his oneness with the Creator of it comes into his soul, he can then forgive the world, because in forgiving the world he is forgiving himself. He is then bound to the world by the bands of love, for "Like myself, like myself" is the language of love.

There is perhaps no word more frequently upon the lips of those who are interested in the study of the occult than this word "concentration"; yet how few grasp its full meaning. It is the idea of some that concentration alone consists in fixing the mind upon some material thing, upon some of the forms in which Being manifests itself, but this is withdrawing from sensation only in part; it is still standing in consciousness or the lower self. Concentration means not only the consideration of one sub-

ject, but it goes to the nature of that subject as well. The only thought the mind must entertain in concentration, is the thought of the soul's oneness with Being—God, and the striving to realize that in the process of his meditation. When this has been realized, then the inherent powers of the mind are brought into play; then it is that the man discovers the source of his power, and that this power lies latent in himself and may be developed in himself, in any degree he may desire and diligently strive for.

It will be remembered that the mind has two sets of faculties: one set that it exercises on the conscious plane, and another set of faculties it exercises on the unconscious plane. It is in this unconscious mind that conscience has its seat; it is this unconscious mind that is a part of the Infinite Mind. It is in this unconscious mind that all dynamic force resides; it lies latent there, and the degree of power it possesses is in porportion to its belief in that power. The sin of unbelief, in the judgment of the writer, is unbelief in the existence of the Infinite in the human soul.

It cannot be realized save by the seeker of truth, and the seeker must prize truth above all things. Some seek truth, but not prizing it above all things, find it in their own credulity; blind devotees of an incomprehensible faith. Others, prizing their own powers more than truth, have denied its existence because it will not immediately yield to their reasoning powers; equally blind agnostics.

Others, in the pride of their power in combining and recombining the forms of Being, deny the existence of Being; devotees of blind law, the infidel, the pseudo-scientist.

He who would woo truth and win her must not pursue her too diligently with his reasoning powers; he must sit in a receptive mood, and when by his demeanor he has demonstrated himself to be worthy of her confidence, she comes to him.

The difference in the two processes may be illustrated by the emotion of love, which acts regardless of reasoning powers, and the solution of a mathematical problem, which recog-

nizes no emotion. Truth is a thing of the heart, as well as of the head. It is a thing that manifests itself as much to the emotional nature as to the intellectual powers. When we remember, therefore, that the emotions have their seat in the unconscious mind, the inner man, we see why it is that in order to apprehend truth we must withdraw from the things of sense and let those inner powers have free course, run and be glorified. But before they can have free course, run and be glorified, man must believe that they exist. "For he that cometh to God must believe that He is, and that He is a rewarder of them that dilligently seek Him."

I have said that truth is rather of the heart than of the head; as much of the emotions as of the reason; therefore is it that in concentration you must forbear to use the reasoning powers and let the mind alone to meditate upon that which it desires. When we shall have for a time trained ourselves to withdraw from the forms in which being manifests itself and

have allowed the inner man to have its own way, to meditate upon itself and its oneness with Being, we will see that our desire to realize our oneness with Being will grow stronger and stronger.

It is easy to meditate upon that which we desire. In developing the conscious mind, how easy it is to center our thoughts upon a person, on one that we love! Close the eyes and call up the mental image of the one you love best on earth; how easy it is to think upon a loved one! How few distracted thoughts enter the mind, how steadily the attention can be centered upon the object of your love!

So, when we begin the process of concentration for the purpose of realizing in ourselves our oneness with Being, the desire for such realization will grow upon us from day to day, and soon that idea will take the place of the loved one around which all our thoughts center; and as our attention is rivited upon that one thing, all other things will disappear; the conscious mind with its reasoning powers will

for the time being be in abeyance and the innate powers will be developed until man will be surprised at the powers he now knows lie latent within him.

We must not make the mistake of thinking that this is the process by which the Buddhist seeks and obtains the state of Nirvana. Buddhism is the extinguishing of all desire. The difference between the teachings of Buddha and the teachings of Jesus nowhere stand out in more marked contrast one with the other than in their respective teachings concerning desire. The Buddhist by concentration would extinguish all desire; Jesus, on the other hand, would enthrone the highest and noblest desire, a desire to realize in self a oneness with the Father. Jesus said, "I and my Father are one." He was in that condition of soul where there was no separateness between Him and the Father. He was the Son of God with power; so when He comes to them that believe on Him, (*i. e.*, his teachings), He gives to them power to become sons of God. And every soul will be-

come a son of God when, having enthroned the highest desire, it meditates and concentrates upon that desire until it realizes in itself its oneness with the Divine Father.

The process by which this realization is arrived at is called in metaphysics concentration. Concentration, then, has chief relationship to the soul that practices the process, but there is another relationship, the relationship of the soul to the object with which it would realize its oneness. Looked at from this relationship, that desire is known as prayer.

Concentration, then, is more nearly allied to abstraction, withdrawing from the things of sense and the sinking of all consciousness of the self; this is Buddhism. The difference, as I have said, between Buddha's cardinal thought and the cardinal thought of Jesus was that one held out the extinction of all desire, while the other enthroned the highest and noblest desire.

The process by which the soul seeks to identify itself with the object of its noblest

desire is prayer, and the consideration of this will be reserved for the next chapter.

PRAYER.

The reader has already seen that the cardinal doctrine of Weltmerism is the doctrine of agreement.

There are three things that are inseparably connected with a perfect agreement. These three things are: forgiveness, abstraction or concentration, and desire or prayer. Abstraction is the attitude of the mind viewed as withdrawing from the things of sensation. Concentration is the same attitude of mind viewed as contemplating one thing. Desire or prayer is the same attitude of mind viewed

as to its relationship to the object of contemplation.

In Mark 11:24-26 you will find the conditions necessary to effective prayer: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." It is easy to be seen that Jesus here makes forgiveness a necessary condition precedent to prayer.

It will also be seen that He identifies desire with prayer. It is also plain that He identifies faith with prayer.

It will be well for us to remember the general state of mind that should underlie every prayer. Jesus Himself, when He prayed, gave us an illustration of this necessary condition. He expressed it in these words; after

having expressed His desire, He said, "Nevertheless not my will, but thine, be done." This is a condition precedent to every prayer—the will of the Father instead of the will of the supplicant.

We have been taught to pray for all things, spiritual blessings and temporal blessings, but our Father has never promised us anywhere that our specific desires as to temporal blessings should always be fulfilled; but He has specifically promised that every desire for spiritual blessings shall be granted. A oneness with Himself, a consciousness of that oneness, and a realization of that oneness, shall be his who earnestly desires it and faithfully seeks it. Jesus teaches us, "Seek ye first the kingdom of God and His righteousness [that is, the spiritual condition of oneness with the Father], and all these things shall be added unto you" [that is, all things needful of temporal blessings, not according to your will, but according to the will of the Father].

It would be well if we would bear this con-

tinually in mind. No one with sincere desire in his heart to seek a realization of that oneness which is the peace that passeth all understanding ever sought and came away empty-handed. But we have asked for temporal blessings in our ignorance, and the Father, knowing what is best for us, could not bestow the temporal blessings without, perhaps, in His wisdom injuring the spiritual blessings.

Prayer, then, may be defined in the language of Montgomery, "Prayer is the soul's sincere desire, uttered or unexpressed." A prayer may be cast into form and uttered, or a prayer may be a thought unexpressed, but the desire must be sincere. When we remember what sincere means, we find it is taken from the words "*sine cere*"—that is, without wax; because in olden times defects in furniture were covered up by wax.

The genuine piece of furniture was called "*sine cere*," without wax; so from these words came the word "sincere," meaning unalloyed, no defect. Then a sincere desire is a desire

without defect, and can there be any defect in a desire to know the Father and realize our oneness with Him?

"Prayer is the soul's sincere desire, uttered or unexpressed." Notice that it is the soul's desire, not desires. One grave defect in most prayers is that they desire too many things; the mind is distracted, it cannot become one with the Father, it cannot realize its oneness with Him because of its greediness and the multiplicity of its desires.

What more can the soul desire sincerely than to know its oneness with the Father, to know that His omnipotent arm defends, to know that His omniscient mind guides, to know that His great arms of love are continually folding us to His own breast? Leave all other things for the Father's wisdom and the Father's will, and when we approach our Father in this attitude of prayer, one desire in the heart, one request upon the lip, that of oneness with Him, how do all other things pale into insignificance and disappear! What

care I for the wealth of India when the riches of the Father are mine? What care I for the wisdom of the world when the Father's wisdom guides me? What care I for fame or the applause of men when I realize I am a child of a king?

When I have realized this oneness, I am in harmony with the divine law. The law which brought me into being, which keeps me in being, is also the law that keeps this harp of a thousand strings, the physical organism in which I dwell, in perfect harmony in all of its parts. If I am one with the Father, I am one with the Law, and in coming into oneness with Him, I come from discord into harmony, from chaos into cosmos, from disease into ease, from sickness into health.

Prayer, so far as its relation to temporal blessings is concerned, is a condition of trust. Jesus says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He who would remember this and remember that as a condition of

every prayer must be the Father's will, not mine, will see that he must trust the Father for temporal blessings. We do not trust Him for spiritual blessings, for He has absolutely promised their bestowance; but He has never promised to bestow indiscriminately at our desire any or every temporal blessing.

In teaching the great lesson of trust, Jesus spoke in Matt. 6:27–33: "Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek): for your heavenly Father

knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This shows conclusively that, so far as temporal blessings are concerned, our condition in respect to them should be a condition of absolute, unqualified trust.

But so far as the bestowment of spiritual blessings are concerned, we have the promise of these. What He means when He says, "Whatsoever things ye ask in faith believing, they are yours already," that is the realization of oneness with the Father comes in the act of faith which asks it.

In the foregoing I have spoken most of prayer as desire unexpressed, because this is one phase of prayer that is too little understood, but it is not meant in any manner to depreciate oral or expressed prayer. We realize the efficacy of the expressed prayer as well as the unexpressed, but it was only to call attention to that which is too much overlooked that the writer has emphasized the unexpressed desire

or prayer. We remember that Jesus said, "When thou prayest, enter into thy closet, and there pray unto the Father, and thy Father which heareth in secret shall reward thee openly." He was not depreciating the expressed prayer of the Pharisee, but was calling attention to that phase of prayer, unexpressed prayer, which at that time, as at the present day, was too much overlooked.

To conclude the matter then, before there can be any prayer there must be forgiveness. How can we hope to come into union with the Father's law of love when our hearts are not attuned to the same vibrations, because of malice, hatred, envy, or any ill feeling toward any brother? Again, before there can be any prayer there must be sincere desire; but before there can be sincere desire there must be abstraction from the things of sense and concentration upon the thing desired and a longing to become one with the object of desire. When these conditions are complied with, then we have the effectual fervent prayer which

availeth much. Then are we back in the kingdom; then does the Father rule supreme in our thoughts, in our hearts, in our lives; then is our citizenship in heaven. The discussion of this kingdom shall be reserved for another chapter.

THE KINGDOM.

Wherever life manifests itself, there we see principle unfolding, intelligence directing, power forcing. We see everything that has life unfolding under the direction of law; from the lowest forms of life to the highest, we see principle unfolding; and that principle unfolds, as I have said, by power and intelligence, which power and intelligence is known as law. The intelligence and power that evolves in particular manifestation of principle is the law of being of that particular thing. In the tree or the shrub there is the principle of the tree or

the shrub, and that principle is evolved by the law of being of the tree or the shrub. In all forms of animal life we see principle evolving under the direction of intelligence and power. Each form in which life manifests itself evolves its principle according to its own law of being. From the worm that crawls at our feet to the eagle that soars o'er our heads, each one comes into existence and goes out of existence according to the law of its being. Being is in the rose, but only according to the nature with which the rose has been endowed. Being is in the tree of the forest, but only according to the nature with which the tree has been endowed. Being is in the beast of the field, but only according to the nature with which it has been endowed. Being is in man, but according to the nature with which man has been endowed, that is, the image and likeness of God.

Now, this law of being that is manifest in everything that has life is the same power that created all things and that keeps all things; created them according to the nature with

which they are endowed, and keeps them according to the law of their being.

It is with man that we are most concerned. There is in every organism in which life manifests itself a law of being, and that law of being is sufficient to keep that organism in harmonious relationship in all its parts, and it is only when that law of being is transgressed that it ceases to perform its proper functions.

This power that keeps every organism in harmonious relationship in all its parts, viewed from the standpoint of the scientist, is called the law of Nature; viewed from the standpoint of the religionist, it is called God. Jesus very lovingly and reverently called this same power "my Father which is in heaven." Speaking of Himself, He said: "I of myself can do nothing; the Father that dwelleth in me, He doeth the work." This power, viewed simply as power, is called the kingdom; the kingdom of the High; the kingdom of heaven; the kingdom of God: and Jesus again says: "The kingdom of God is within you."

That is, the law of being which keeps every part of the physical organism in harmonious relationship is inside of the physical organism. This law operates under the direction of mind; and if man will only trust the law of his being, his Father in heaven, he will be kept in perfect relationship as to physical organism. "Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee."

It is because man has not trusted this law that he has transgressed it, and having passed outside of it, it no longer works in his physical organism to perfection; and when we come to remember the relationship that exists between the conscious mind, in which he forms his beliefs, and the unconcious mind, through which the law of being acts, and which takes the thoughts of the conscious mind as real, we can then see how this law of being is set aside, is thwarted in the accomplishing of its purpose.

If man had never indulged in the thought of sickness or disease, he would never have

had sickness or disease. True, he might have received injury or hurt through external means, but had he only trusted the law of his being, healing would have resulted according to the law of his being; but the moment he doubts or denies the existence of this law, that doubt or denial brings about the non-existence of this law; for, as we have seen, the unconscious mind is controlled by the law of suggestion. The thoughts of the conscious mind are to it realities; and if the thought is presented to the unconscious mind that the law of being does not exist, it perforce ceases to exist and man is dead in trespasses and sins, which trespasses and sins are the result of unbelief.

When John the Baptist stood on the bank of the Jordan, as Jesus came to him to be baptized, John said: "Behold the Lamb of God that taketh away the sin of the world." Notice that it is the *sin* of the world, not the *sins* of of the world; and when Jesus began preaching His gospel He told us that the sin of the world was unbelief; but unbelief in what? If you will

go the rounds of the things that have been stated to be unbelief, you will see that each involves an absurdity. Unbelief was in the world before He came; consequently it could not have been unbelief in Him. It could not have been unbelief in His death or suffering, because He had not died or suffered. It could not have been unbelief in His resurrection, because He had not been resurrected. It was unbelief in man's own spiritual being, that he was part and parcel of the Divine, a part of the Eternal Life, and Jesus Himself says: "I came that ye might have life, and have it more abundantly." He came to preach the gospel of the kingdom, and that kingdom is the reign or rule of God as well in the physical man as in the spiritual man. He sent His disciples out to preach the gospel of the kingdom, and we find that this kingdom always meant the reign or rule of the Heavenly Father in the lives of men, as well in the body as in the soul.

When, therefore, man will turn away from the things upon which he has been leaning,

and lean upon that sure staff, the kingdom of heaven, which he has within him, the law of his being, the Infinite, the heavenly Father, manifest in his physical organism, he will then have laid hold of the only true power, the only efficacious power in him. If he can grasp the thought that he has within him a spiritual principle separate from the Father, but one with it, then he becomes again part of that Infinite life that nothing can overcome.

The idea has been very largely prevalent that sorrow and affliction and disease were chastisements sent of the heavenly Father, forgetting that it is declared in the Good Book that "It is not the will of the Father in heaven that any one of the little ones should perish." But all these things come to us as the result of our own acts or our own beliefs. It is not the will of our heavenly Father that we should suffer; but it is the will of our Father that we should have ease and peace and happiness, rather than disease and pain and misery. And if we will bring ourselves into alignment with

His law and strive to think His thoughts, strive to work in His ways, strive to realize our oneness with Him, then will disease, pain and misery disappear, and ease, pleasure and happiness take their places. Then will the kingdom of heaven be realized in us. Then will the law of our Father have free course to run and be glorified.

THE POSITIVE AND THE PASSIVE CONDITIONS.

There are two attitudes of mind that it will be necessary for us to carefully consider. One attitude is that in which the mind is dominant, teaching, thought-exercising, or directing the action of the will for a definite purpose. It is the position the mind assumes when espousing a cause, teaching a truth, defending a friend. It is the attitude of mind that the healer must assume. The other attitude of mind is called the passive. It is that attitude the mind assumes

when it desires to be receptive, when it desires to learn, receive information. The human mind is naturally positive and the positive attitude can be easily intensified. The perfectly passive attitude is not so easily attained, yet it is of great importance in the healing of disease. It likewise is of great importance to anyone who would learn anything. Especially is this true in the endeavor to learn a new science. If the new science shall conflict with the established notions, the mind of the investigator is likely to be that of a critic trying to discover, not the truth, but what there may be in it with which he may find fault. It is difficult for such a one to assimilate truth. It is also true in studying any great work of art; he who would know art must be critical, must lose the admirer in the critic, but he who would enjoy art must lose the critic in the admirer. You may stand before the most beautiful painting that ever came from the hand of the greatest master, and assume an attitude of mind that shall be critical,

and the influence of the spirit of art speaking from that canvas will fail to make any impression upon the soul, because of this positive attitude. But, on the other hand, change the attitude of mind, sink the critic in other thoughts, strive to realize what is delineated on the canvas, let the soul undisturbed drink in its beauties; then you will begin to enjoy art. This is the passive condition of mind.

In the healing of diseases, the relationship between healer and patient must be that of the positive mind in relationship to the passive mind. The patient by his coming to the healer has made one little advance in passivity. He must be taught this condition, and how to attain it, and he must be assisted in its attainment by the healer. It is only when one mind is positive and the other passive that a perfect agreement can be formed in regard to any existing disease. The patient comes to you suffering pain. That pain had its origin in wrong thought-activity, therefore the remedy is right thought-activity; and he cannot think

the right thought if the pain is there. He cannot think it is not there. He is in bondage to that thought. The healer is not so situated; and he is not experiencing that pain, not suffering from that disease. He can send a thought of ease, of pleasure, instead of pain.

Now, if the two minds, one positive and the other passive, shall be so synchronized, like two tuning-forks, so that the same thought-vibrations that the healer sends out enter the brain cells of the patient and there start the same thought-vibrations that the healer holds, this thought-vibration will be reflected upon his physical organism, and through the sympathetic nervous system, unconsciously to the patient, and unconsciously to himself, healing will come, because two minds are sounding as one and have formed an agreement; and just in proportion to the perfection of that agreement will be the cure; and times without number has it been experienced that an agreement was so perfectly formed between healer and patient that the cure was instantaneous.

This agreement cannot always be formed to perfection, but if the healer has trained his mind to concentration, to hold one thought to the exclusion of every other thought, and holds it steadily, and if the patient shall be so instructed that he may become passive, an agreement in some degree will be reached, and a cure in some degree begun or established.

This shows why thousands of patients have been cured, while they were hundreds and and sometimes thousands of miles separated from their healer. Space and time have no existence for the spiritual being. They are only necessary conditions of our conscious being, and this is the philosophy of the so-called absent treatment of diseases.

Man by his ingenuity has fashioned instruments so delicate in their construction that they can send vibrations out into the ether, and another instrument of equally delicate construction, thousands of miles distant, can receive the same vibrations and respond to

them, and this is the philosophy of wireless telegraphy. What more delicate instruments were ever constructed than the brain cells in man? The positive mind the transmitting instrument and the passive mind the receiving instrument.

When a patient comes to a healer, the first thing that the healer should do is to instruct his patient how to assume the passive attitude of mind. Seat him in a chair, explain to him that you are not going to hypnotize him, tell him to close his eyes and to call up some pleasing object that is far away and look upon it as a mental picture, and while he is thus engaged let the healer lay his hand upon his head, exercising the intention of placing him in sleep, holding the thought of sleep and ease, and soon he will see by the breathing of his patient, by the motion of his eyelids, that he is in a somewhat different condition from what he was before. He is perfectly conscious, but in gazing upon that mental image he is withdrawn from sensation in a consider-

able degree, and the mind is passive and in a condition to be receptive, and the vibrations that come from the mind of the healer will have effect upon the brain cells of the patient. Then when your patient is in this condition begin to give him the treatment according to his needs. Not only is the passive condition a benefit to the patient while he is receiving treatment, but it is of great benefit to him in order that he may practice relaxation; for in our conscious activity our nervous and muscular systems are so tensed that these gentle vibrations, which are the laws of being, are hindered from sweeping through our bodies and building up that which is being torn down. Hence it is that we are compelled by the law of our nature every twenty-four hours to sink down into slumber, where the activities of the conscious mind, the nervous and muscular systems are relaxed, and these finer forces, the laws of our being, can sweep through, and, as Shakespeare has said, "knit up the ravelled sleeve of care," rebuild and replenish the tabernacle in which we live.

If this is necessary for the ordinary healthy person, how much more is it necessary for one whose tenement has been invaded by disease and pain. He needs more of this relaxation than comes to him through the hours of normal sleep. By the process of entering into the passive attitude of mind the same relaxation that comes during the hours of sleep and the same upbuilding that results from relaxation may be his several times during the day, and thus his decayed tenement may be more speedily repaired.

While the patient must learn the passive attitude of mind, it is highly important that the healer should cultivate to the extent of his powers the positive attitude.

A thought formulated in the mind for the definite purpose of influencing another mind is called an intention, and the holding of this thought steadily and uninterruptedly is of prime importance in healing. A thought formed in the mind for a definite purpose, that of influencing another mind, there must

be in the mind of the healer a desire for the accomplishing of that purpose. Intention then mingles with desire.

Now, the patient desires to be healed. Now, the healer desires to heal. Here we have agreement differing somewhat from the intention of the physical sounding as one. It is the agreement of the spiritual mind and the physical mind. Intention, then, when used in the sense of healing, has a broad scope. It is of intense importance; more is done by it than is supposed.

Many think that all healing is done through suggestion and that suggestion is the beginning and end of all healing; but, unless this shall include everything in the universe, suggestion has its limitations.

Intention, in the judgment of the writer, is a more potent factor in healing than suggestion. However, both are important and both work together for the accomplishing of the same things. Intention does not interfere with suggestion, and suggestion does not inter-

fere with intention, but assists it. They are both but different methods of doing the same thing—that is, arriving at a perfect agreement.

SUGGESTION.

There is perhaps no word more frequently on the lips of those who are studying mental, metaphysical or any other form of psychic healing than the term "suggestion." To the Nancy School of Psychic Research is due the credit of discovering and formulating what is known as the law of suggestion. The law briefly stated is this: When the conscious mind is in abeyance, the unconscious mind will do whatever you tell it to do, believe whatever you say to it. With the enthusiasm that is always engendered by a new discovery, the

Nancy school would turn everything into suggestion, in order that their discovery might be far-reaching. Too much credit cannot be given to this school for this wonderful discovery, yet the student must not be led away by the enthusiasm of the discoverer.

Suggestion plays an important part in psychic healing, but that it is the whole of psychic healing, as the Nancy school would have us believe, is far from being true.

Again, founded upon the hypothesis that the mind has two distinct entities, just as distinct as two individuals are distinct, has led to the extension of the theory of suggestion. Mark that I said an *hypothesis*, for it is only an hypothesis and has not been proved and in the opinion of the writer cannot be proved, as he holds that the mind is one, with two sets of faculties.

Suggestion then, for convenience of consideration, has been divided into auto-, hetero-, direct and indirect suggestion. Auto-suggestion means self-suggestion, and there is no

objection to the term if we remember just what it means—that it is a thought or belief of the mind, fixed, determined, and has its origin in the mind itself; the hetero-suggestion has its origin with something outside of self; the direct suggestion is a suggestion directly given from one mind to another; while the indirect suggestion is an inference of the mind from some fact or facts outside of itself. These distinctions are more ingenious than useful. Suggestion in its broadest aspect comes from the law of the association of ideas. No thought exists alone. No idea exists alone. All are related in some way or other.

If the reader will just study himself for a short time as he sits down, he will see that a train of thought is passing through the mind, and in this train of thought there is a relationship between all thought; in other words, the thoughts are so related one to another that one calls up or suggests the other. It is what is known in psychology as the law of association of ideas. You have gone some day and

passed a particular spot, and without any effort on your part a train of thought was started, beginning at the spot and following on in a train of ideas or thoughts that that spot suggested to your mind, which train of thoughts or ideas you had thought long since buried in forgetfulness. It may be the face of a friend we meet on the street suggests the face of another. It may be the meeting of a stranger whom you have never seen before, and the resemblance to some distant friend is so great and striking that the mind immediately refers to the other, and then follows a train of associated ideas, started by that casual meeting. That casual meeting was a suggestion.

If we will examine ourselves more closely, we will see that a very large proportion of the thoughts that pass through our minds are thoughts that have had their origin in suggestion, in some way, according to the law of association of ideas. But this law of association of ideas is a faculty of the conscious mind.

When we come to the unconscious mind,

the content and limitation of the term "suggestion" must be considerably modified. You will remember that I said that when the conscious mind is in abeyance, the unconscious mind is governed by the law of suggestion. When we remember that the unconscious mind absolutely controls all the functions and activities of the physical organism, and when we remember that the unconscious mind is itself controlled by the law of suggestion, then if we can place the conscious mind in abeyance, we can obtain control of the unconscious mind by suggestion; for it believes what we tell it, does what we command it. Thus, you see, by a correlation of these two laws, the law of physical control and the law of suggestion, the healer can cause the unconscious mind of the patient to heal its own body.

Remember that this unconscious mind is the Divine in man. It is the ray of light from the Eternal source of light; it is a spark of the Infinite intelligence; it is a part of the Infinite power; it is the Infinite principle working in

this form of being which we call man. This is the law of being that is the efficacious cause in the healing of disease.

If man lived in perfect accordance with the law of his being, there would be for him no such thing as disease. But man does not live in accordance with the law of his being; he doubts, and he doubts the existence in himself of this Eternal principle, this Infinite intelligence, this Omnipotent power. Then by the law of suggestion, when doubt of its existence finds lodgment in the unconscious mind, it to all intents and purposes ceases to exist; it does not perform its functions except in a limited manner and in accordance with the beliefs entertained. Suggestion, then, in its limited aspect, has to do particularly with the unconscious mind of the patient, and its origin is in the conscious mind of the healer. The healer finds access to the unconscious mind of the patient, and then when he has obtained control of that unconscious mind he gives out the suggestion

which, if acted upon by the patient, will bring harmony out of discord, ease out of disease, pleasure out of pain. But let us remember that there is no power in the suggestion. The power is only manifest when the unconscious mind of the patient responds to the suggestion. When it responds to the suggestion the doubt that is entertained in opposition to such suggestion disappears; suggestion takes its place. The unconscious mind, which has been dead in that particular, springs into life again; renewed activity manifests its presence.

I have said that when the conscious mind is in abeyance the unconscious mind will do whatever it is commanded to do, and believe whatever it is told. There is a limitation to this, however; for before and beyond this law of being is the law of self-preservation; and no matter how completely the conscious mind may be in abeyance, the unconscious mind will perform no act that will militate against the law of self-preservation. When we remember this, and remember that the uncon-

scious mind knows better than the conscious mind the mechanism of the human machinery, we will see that we cannot be too particular in the giving of suggestions; for when we have determined in our minds what we believe to be wrong in the patient's physical organism, and give him the suggestion that will correct that wrong, we may be mistaken; and we may give a particular suggestion that the unconscious mind itself may regard as opposed to the law of self-preservation, and then there will be no response to such suggestion, and such suggestion will not have any power.

This is an explanation of why so many suggestions given when the patient is in the hypnotic trance appear to have no effect. Hence, in giving suggestions, unless the healer is sure of the physical condition which he wants to correct by suggestion, he should deal rather with general suggestions of health and ease and pleasure than with specific suggestions as to what will take place in particular organs. In other words, in healing diseases by

suggestion, the suggestion should in nearly all cases be more general than specific.

In brief, then, a suggestion is a thought formulated and expressed by one mind for the purpose of influencing another mind. You will see, then, that a suggestion is but the statement of the terms of the agreement. Recollect, then, that suggestion is but the means for the bringing about of that agreement between two minds] which brings the law of being into operation again, according to Matthew 18:19, which I have discussed in the chapter on Agreement.

Notice the distinction between *suggestion* and *intention*. Intention is a thought formulated and held by one mind for the purpose of influencing another mind. The *intention* has a physical effect primarily; *suggestion* a spiritual effect primarily.

LAYING ON OF HANDS.

If the reader has been careful in his perusal of this work, he will have discovered that it is the great Law of Being that is the efficient cause in any act of healing; that this Law of Being, in exercising its power, exercises its power through the unconscious faculties of the mind; in other words, that the unconscious mind is the agent through which the Law of Being manifests itself. He will have seen that this unconscious mind controls the functions and activities of the physical organism, that it controls the circulation of the blood, that it

controls every gland in the body, controls every secretion, controls every muscle and nerve, controls every organ, that it is the great engineer and machinist that keeps the physical organism in repair and in activity.

The reader will have seen that this unconscious mind is controlled by the law of suggestion, and that by intention, suggestion and the perfect memory, the unconscious mind is brought from wrong thought-activity to right thought-activity, which restores ease.

The question will undoubtedly have arisen in the minds of the readers, If it is the unconscious mind that heals the diseased organism, what is the use in laying on of hands—is it not a superfluous act? This is a legitimate question and one we will briefly consider in this chapter.

The phenomenon of dreams gives us a clew to the reason for the laying on of hands. When we are locked in the embrace of sleep the conscious mind is in perfect abeyance. The unconscious mind never slumbers, never sleeps,

but is in constant activity. Physical sensations that come at the time when the conscious mind is in abeyance are known by the unconscious mind as sensations only. It cannot interpret the sensation, and not being able to interpret the sensation accurately, it gives its own interpretation, and that interpretation may be a right interpretation or a wrong interpretation. The unconscious mind may be likened to a timid woman shut up in a lonely house and alone at night. She hears strange, weird noises on the outside; she cannot see what it is that is making these strange noises and sounds and she gives her own interpretation to them. She conjures up in her mind burglars or wild beasts and immediately her physical organism is tense with fear, when the fact was that it may only have been the wind moaning through the shutters or some harmless dog or cat disporting itself upon the outside. But when the timid woman had interpreted the sensation that came to her, it was as real to her as her belief.

Now, the unconscious mind represents that

timid woman. When the conscious mind is in abeyance it is cognizant of all physical sensations, but cannot interpret them aright; and it gives its own interpretation like the timid woman; and in fear and in fright the physical organism is tensed. Who has not awakened from a dream in which the physical organism had been interpreting physical sensations wrongly, while fear paralyzed, and muscles and nerves all were tense, and the perspiration was standing upon the brow? Now, if the unconscious mind has the power of knowing physical sensations and has the power of misinterpreting them, when we remember the law of suggestion we will see that the unconscious mind can be made to interpret the physical sensation in any way the suggestion directs. Remember that the physical sensation remains the same. It is only the interpretation that is changed, and the change of the interpretation of the sensation causes the physical effect. Here, then, lies the reason for the laying on of hands.

To illustrate: Here on a stool before me sits a patient; he is afflicted with stomach trouble. Sit down on his left side so that your right hand may be placed upon the spinal column and your left hand in front over the stomach. Stimulate the Dorsal Plexus with the right hand, stimulating the nerves that control the stomach, thus starting up the perfect memory. Now heat your hands by rubbing them together briskly. Lay your right hand on the spinal column back of the stomach and your left hand in front on the stomach and produce a physical sensation which the patient cannot deny. Ask him if he feels that physical sensation and he will reply, "Yes." Then say to him, "That will start healthy vibrations in the nerves that control the stomach and establish a healthy condition there." This last statement is a suggestion. A suggestion goes with the physical sensation to the unconscious mind; the unconscious mind interprets that physical sensation according to your suggestion and healthy vibrations will be established in

the nerves that control the stomach and healthy activity will be established there. You will see, then, that "the laying on of hands" is one of the means by which a suggestion is conveyed to the unconscious mind.

Again, your patient comes to you with the headache. Seat him in a chair, tell him to relax the muscles, relax the nerves and assume an attitude of repose. Then gently stroke the forehead. Lay your right hand on the forehead, left hand on the cervical plexus at the base of the brain, impart a gentle quivering motion of the right hand by contracting the muscles of the biceps. That imparted motion from your hand is a physical sensation the patient cannot deny. Then say to him: "Those vibrations will establish right vibrations in the brain cells, equalize the circulation of blood there, and the pain will disappear." The imparted motion or vibration of your hand is a physical sensation; and the last statement is the suggestion, which, going into the unconscious mind as an interpretation of

the physical sensation, finds lodgment there and becomes real to the unconscious mind, and the headache disappears.

Before giving any treatment, it is well to explain to your patient the necessity of assuming a passive attitude. In order that the conscious mind may be withdrawn from the disease or pain, instruct the patient to call up to his mind a mental image of some scene or the face of some dear friend; not formulating thought about either, but simply looking at it. Then you must assume the positive attitude of mind, holding the thought you wish the patient to hold, holding the thought of ease. Soon you will see that the patient under your thought will become more and more passive and thoroughly relaxed, and it is in that relaxed condition that the unconscious mind is left untrammeled to do its work, to "knit up the ravelled sleeve of care." You will see, therefore, that the laying on of hands assists the suggestion in finding lodgment in the unconscious mind. It might be said to be the mask behind

which the suggestion enters, unsuspected, the unconscious mind.

The conscious mind cannot deny the physical sensation, and a suggestion going hand in hand with the physical sensation will not be challenged by the conscious mind; so physical sensation and suggestion going hand in hand find lodgment in the unconscious mind and accomplish the purpose whereunto they are sent.

There is also another point. You will remember that among the faculties of the unconscious mind was that of the perfect memory. Now, we can, by going back in our lives to childhood's days or to manhood's or womanhood's prime, remember when every nerve thrilled with life, every muscle throbbed with strength, and life was one long holiday of pleasure. But a change came over the spirit of our dreams; pain took the place of pleasure, weakness the place of strength, disease the place of ease. Remember that in that perfect memory every thought lies buried; remember

the intimate relationship that exists between the thought and the nervous condition attendant upon such thought. Now, when in treating a patient we stroke the spinal column, or any great nerve center, and arouse those latent nerves to renewed activity, they in turn react upon the brain, creating the same vibrations that went forth in the day of health and strength. The perfect memory is aroused, these other conditions are recalled, the mind had thought that its function through these nerves was lost forever, but now it is reminded that they exist again; and then, because of that perfect memory, the mind again takes hold of the nerves that are dormant, apathetic or nearly dead, and commences new activities as of yore. More than we know, perhaps even more than we think, does this perfect memory operate as a factor in the healing of disease.

Bear this in mind, that in all cases it is the law of being, whose agent is the unconscious mind, that does the act of healing; that intention, suggestion and the laying on of hands are

but the means by which this agent is again started into activity to do its perfect work. Remember that when a patient is suffering from pain, he cannot think the thought of ease in that particular locality. The healer can think the thought of ease, and if the patient's mind will be passive and receptive to the positive mind of the healer, the vibrations from the healer's mind will act upon the brain cells of the patient's mind and establish the healing vibrations there which he could not establish for himself; and so we have the agreement of two minds by intention. Remember that in suggestion we have only the formulated statement of that upon which the minds agree; and that in the laying on of hands we have the means by which the suggestion becomes responsive or is responded to in the unconscious mind of the patient. Thus, intention, suggestion, and the laying on of hands are the means to secure the perfect agreement which is the keystone of the arch of Weltmerism.

NERVE CENTERS.

The organism known as the human body may be regarded as a composite picture. When we take a picture of a number of individuals, as a college class, one individual sits before the camera and his features are delineated upon the negative; another individual takes his place and his features are in turn delineated upon the same negative; and so on with every individual of the group or class. In a picture thus fashioned we have a composite picture. It contains what is particular to every individual of the group, and yet it is not exactly the picture of any one of them.

So the body may be looked upon as we look upon this composite picture. First, there is a bony structure, complete in all its parts, a physical man of bone. Overlaying this man of bone, there are muscles extending in all directions and by means of which the different parts of the bony structure are moved. There, again, is a man of nerves, complete in all its parts, running along with and interlacing the muscles, covering with a network, as it were, the man of bone and muscle. Over all this is a fleshy covering, for the purpose of keeping the delicate mechanism underneath from injury and to give to the form beauty and symmetry.

The different parts of this complex mechanism are under the control of mind, and mind exercises its functions through the nervous system. There are two great systems of nerves in the human organism. They are called in scientific language by various names. The one system is called the sensory system, the other the motor system. This latter is some-

times called the ganglionic and sometimes the sympathetic nervous system. It is very largely, if not entirely, through the sympathetic nervous system that mind controls the physical organism; and this system mingles with and is interwoven with the sensory system; they meet, cross and are mingled together in all parts of the physical organism. There are certain portions of the human body that are great centers of nerve force. In these centers the two systems meet, or, as it were, are woven together like a web, and are called plexuses, from the Greek word *pleko*, to weave. It is from these plexuses as nerve centers that diseases are treated in the science of Weltmerism.

The reader will understand that under our system of healing it is not necessary to know the anatomy of the human organism as fully as the old-time physician, for we need not to diagnose disease as he is compelled to, because we operate upon different principles. There is a little man, the unconscious mind, that knows the mechanism of the body to perfec-

tion. It is with this little man that we deal; and no physician, nor all the physicians in the world combined, nor all the medical colleges in all civilized lands with all their accumulated knowledge, know as much concerning the human organism as does this little man, the unconscious mind, which dwells in the body of even the most ignorant of the sons of men. Hence it will be seen that whatever knowledge is needful of the anatomy of the nervous system, or muscular system, is only to assist us in giving suggestions to this little man that knows how to operate to perfection the complicated system we wish to repair.

To assist in giving the proper suggestions, it is needful for us to know something of the anatomy of the nervous system. In the body there are four great centers, nerve centers or plexuses, lying between the head and the extremity of the trunk along the spinal column. They may be located in the following way with sufficient accuracy for our purpose: Draw a line from shoulder-tip to shoulder-tip across the

back and call this line No. 1. Draw another line across the back from the lower rib to lower rib and call this line No. 2. Draw another line across the back from the tip of the hip-bone to the tip of the hip-bone and call this line No. 3. Above line 1 and extending upward to the base of the brain is that plexus known as the Cervical. Between lines 1 and 2 lies the plexus known as the Dorsal, and behind the stomach the plexus known as the Solar. In front and under the arms is the plexus known as the Brachial. Between lines 2 and 3 lies the plexus known as the Lumbar. From line 3 downward to the extremity of the trunk is the plexus known as the Sacral. This is not intended to be a correct description of the location of the plexuses, but it is sufficiently accurate for all practical purposes and easily remembered, and that is all the writer desires.

From the Cervical Plexus all diseases of the head, neck and throat are treated, for from this plexus run the nerves that control the organs of the head, the eyes, the nose, the ears, the

tongue, etc. From the Brachial Plexus run the nerves that control the arms and shoulders. From the Dorsal Plexus run the nerves that control the throat, lungs, heart, spleen, liver and intestines. From the Lumbar Plexus lumbago is treated. From the Sacral Plexus run the nerves that control the limbs, pelvic organs, etc.

Out of the spinal column, extending from the Cervical Plexus to the extremity of the trunk, there emerge thirty-one pairs of nerves, and these thirty-one pairs of nerves control the entire body.

In what we denominate general treatment, we stroke the spinal column its entire length, exercising the intention of stimulating the entire nervous system; and if we wish to increase the circulation, hold the intention of increasing the circulation and give the suggestion that it will increase. If we want to slow the circulation, as in fever, we stroke the same spinal column in the same way, exercising the intention of slowing the circulation and give the

suggestion that the circulation is going slower. This statement may seem strange to one who reads it for the first time. No one knows better than the writer how strange it sounds; yet, if one will only try, test, prove, with earnestness of purpose, the strangeness will disappear, because truth, the fact, will be apparent.

It is not the purpose of the writer to deal with the subject of anatomy or physiology, for reasons that I have above stated. Works on these can be had at any book store, and more complete than the reader would care to have written upon these pages. But there is one thought the writer wishes to enforce upon the mind of the reader who in good faith intends to put to the test the system herein described. You will remember, in a previous chapter, I have said that one of the faculties of the unconscious mind is the perfect memory. No sensation the soul has ever experienced is lost; it is all there in that treasure-house of the soul.

When pain is vibrating along the nerves of the body and those nerves are stimulated by

the hand of another along the spinal column, the same vibrations may be induced in those nerves that vibrated in the days of health, and the perfect memory be aroused to activity as it experiences the sensation of days gone by; and thus the mind through the perfect memory begins to register upon the physical organism the right thought-activity that brings pleasure where pain is, replacing the wrong thought-activity that has registered pain upon the physical organism.

You will see then that the perfect memory, intention and suggestion are potent factors in the re-establishing of harmonious nerve vibrations; and that these are but helps to bring about that perfect agreement of two minds which is the condition under which the law of healing acts, as I have explained to you in the chapter on Agreement.

TREATMENT IN GENERAL.

As this book is intended to be a supplement to the author's Mail Course of Instruction, and as that mail course gives definite and illustrated directions for treatment, all that will be needed here is a general view of treatment.

By the treatment of a patient is meant the application of intention, suggestion and the laying on of hands in such a manner as to change the wrong thought-activity of the patient to right thought-activity, to so operate upon the unconscious mind of the patient that the unconscious mind will be led to discharge

its high prerogative of caring for the body and keeping it in repair in the proper manner. In order that intention, suggestion and the laying on of hands may bring about the desired result, a few other expedients seem to be necessary.

The reader will remember that the laying on of hands was but the physical sensation behind which the suggestion entered the unconscious mind undoubted and unchallenged. In order that that physical sensation may be most effective, it seems to be necessary to heat the hands before laying them on.

Try this experiment: Raise the arms so that they will be at right angles to the body, projecting sideways. Then from the wrist let the hands hang limp and loose. Now tense all the muscles of the arm for a second or two as hard as you possibly can tense them. Then drop the hands by the sides and you will feel a sensation of fullness in the hands, the blood rushing down into them. Now, if you will breathe upon the palms of the hands, so as to impart a slight moisture, then rub the hands

together briskly, you will be surprised at the amount of heat that will be developed there. This process is called "heating the hands." By a little practice it will not be necessary to raise the arms and tense the muscles, but the hands can be heated by friction as I have stated above.

This, the reader will see, makes the physical sensation more noticeable to the patient, centers his attention upon the physical sensation more closely, and enables the suggestion to reach the unconscious mind without being doubted, denied or challenged. Another thing the heated hands will do is to center the attention of the patient on that spot, and then, when the suggestion is given, the suggestion is responded to more readily by the unconscious mind, as it is then engrossed in its attention upon the diseased part.

Another aid to sending the suggestion to the unconscious mind is what is called imparted motion. Lay the right hand upon the plexus which controls the organ you wish to treat,

then contract the biceps and impart a gentle, tremulous motion of the hand. Ask the patient if he feels that. Of course he will reply, "Yes." His attention is then centered upon the motion, the unconscious mind has its attention centered upon the same place; then, while the attention of both the conscious and unconscious minds is thus centered, the suggestion that these vibrations will restore healthy activity in the diseased organs will find lodgment in the unconscious mind and do its work.

The reader will see that the laying on of hands as I have said is but the means to inject the suggestion into the unconscious mind of the patient. He will see that the heated hands and imparted motion are only adjuncts to the laying on of hands, intensifying the physical sensation and attracting more fully the attention of both the conscious and unconscious minds to the particular place where the heated hands or the imparted motion is applied.

For convenience, we divide the treatment into two classes: general treatment and specific

treatment. In general treatment we aim to affect the whole physical organism; in specific treatment we aim to effect a change only in some part or organ or function. In giving the general treatment, let the patient sit upon a stool or recline upon a padded table, and then, beginning at the Cervical Plexus, stroke the spinal column on either side down the entire trunk to the extremity of the body.

Emerging from the vertebra of the spinal column from the Cervical Plexus to the extremity of the trunk are thirty-one pairs of nerves, ramifying over the body in all directions, controlling the organs and the secretions of the body. By thus stroking the spinal column these thirty-one pairs of nerves are started into activity; new life is imparted to them; the perfect memory of the patient is started up and it begins to reflect upon the ease of other days; and the nerves that the unconscious mind thought were helpless, the unconscious mind discovers to be only inactive; and often, instantaneously, the cure is effected by the action of the perfect memory.

From the Cervical Plexus all diseases incident to the head are treated. From the Brachial and upper Dorsal Plexuses we treat the throat, arms, lungs and heart. From the Dorsal Plexus all diseases of the stomach, bowels and spleen are treated. From the Sacral Plexus are treated all diseases of the pelvic organs.

The reader must remember that the success of any treatment, general or specific, depends upon the influence exerted upon the unconscious mind through intention, suggestion and the laying on of hands; and that suggestion and intention will be effective just in proportion to the passivity of the patient and in proportion to the positive attitude which the healer assumes toward his patient. The first thing, then, before giving any treatment, general or specific, is to place the patient in the passive attitude. If the treatment were to last twenty or thirty minutes, it would be better to spend one half the time in placing the patient in a passive attitude and the other half in giv-

ing the treatment by intention, suggestion and the laying on of hands.

The passive condition, as has been described in the previous chapter, is not the hypnotic condition. In the passive condition the conscious mind is simply quiescent, the patient is not resisting. In the hypnotic condition there is a change in the relation of the conscious mind of the patient to the external world. Experience in hundreds of cases has shown that in the hypnotic condition a suggestion oftentimes takes effect far more rapidly than in the passive condition, yet not more effectively. From inductions made in a vast number of cases it appears that the cures effected through suggestion in the passive condition are far more permanent than the cures effected through the hypnotic condition. In a perfect hypnotic condition, the conscious mind of the patient is in entire abeyance and upon awakening or coming out of the trance there is no recollection in the conscious mind of what took place. The conscious mind immediately

begins to doubt and to exercise the same thought-activity that it exercised before being placed in a hypnotic condition. While in the passive condition both the conscious and the unconscious minds are active in receiving the suggestions; and the conscious mind, having been present when the agreement was entered into through suggestion, and not having denied or challenged the agreement, will not, upon coming out of the passive condition, doubt, deny or challenge in the same degree that it doubted, denied or challenged when there was no recollection of any agreement. While a cure brought about in the passive attitude may not be so rapid in developing, it will be more permanent.

In concluding this chapter on Treatment, the writer wishes to urge upon the reader the importance of a thorough comprehension of the principles involved, so that there may be in his own mind no doubt of the results he seeks to attain when the conditions have been complied with. Doubt in the mind of the healer

is as bad as doubt in the mind of the patient—in fact, it is worse. You will remember in the chapter on Telepathy that the unconscious mind has the power of communicating with other unconscious minds by a law known only to itself. When the healer approaches the patient with unbounded confidence, the unconscious mind of the patient interprets that confidence and is affected by it. This may be seen in nearly every walk of life. Take a vicious horse: let a man approach him with confidence and strong will-power and that horse will be obedient to him; but let a timid, doubting person approach him and the horse will triumph over him. This is nothing more or less than the same principle in operation of which I have spoken. So, although the conscious mind of the patient may be unaware of any doubt or lack of confidence or hesitancy on the part of the healer, the unconscious mind knows it and acts upon it.

This confidence can only be obtained through a knowledge of principles. If there

is an incomplete knowledge, confidence will be incomplete just in proportion to that lack. Seek, then, to familiarize yourself with every principle involved and the law of its operation until it becomes second nature to you, so that you KNOW, not believe.

Now, bring together all the elements that are necessary to constitute a successful healer. There is first the mind trained by concentration to think one thought to the exclusion of every other thought, to withdraw his mind from the things of sense and center them upon the things of the spirit. This is necessary in order that he may exercise intention and that intention may do its perfect work. In this power of concentration lies his ability to place his patient in the passive attitude of mind. This he does by instructing his patient to relax bodily and mental tension and become receptive to himself. Then hold the thought upon him until he becomes passive. Then by the laying on of hands and suggestion an approach is made to the unconscious mind, and

the perfect memory with the unconscious mind acts upon the suggestion given and heals its own diseased body.

Directions as to the specific treatment to be given in the various diseases will be given in the closing chapter of this book; but the reasons for these directions are contained in the Mail Course of which this book is a supplement. This book was intended to be general, the Mail Course specific. He who desires to become an expert healer aside from knowing the general treatment upon which he proceeds will find it in the Mail Course of Instruction of which this book is a supplement.

TELEPATHY AND THOUGHT-TRANSFERENCE.

In the chapter on Mind the reader will have noticed among the faculties of the unconscious mind was this: "The unconscious mind has the power of communicating with other unconscious minds by a law known only to itself." This is the most difficult faculty of the unconscious mind to demonstrate because of its very nature; but sufficient experiments have been made to warrant the deduction expressed in the law above stated.

If the theory of thought being a vibration

is true, and if thought takes its place among the imponderable agents, heat, light, sound and electricity, which are modes of motion, then we will see at once the difficulty of bringing into practical use this faculty of the unconscious mind, or of demonstrating to the unthinking the fact of its existence.

Let me illustrate: In wireless telegraphy instruments have been so delicately constructed that they can throw into vibration that rarefied form of matter known as ether, in which electricity manifests its activities, and instruments have been so delicately constructed that they will respond to the vibrations sent out by the first instrument. The one instrument is called the transmitter, the other the receiver. Now it is clear that some force must go from the transmitter to the receiver. It is easy to demonstrate that such a force exists, that it does its work; but how much further on could we go in the investigation if there were no code of signals to enable us to interpret the vibrations?

To the ordinary mind standing by the re-

ceiving instrument, the sounds that it sends forth are meaningless. He knows some force is at work making those successive sounds, but that is all he knows and that is of no practical importance to him. But when he knows the meaning of those sounds, then he can interpret what is being sent along the line. If man had never invented the telegraphic code, which enables him to interpret the force sent along the telegraphic wires, the telegraph would never have been of any practical importance.

So it is in thought-transference; we know that the force goes from the mind of the transmitter to the mind of the receiver; that is, from the positive mind to the passive mind. We know this just as we know force goes from the transmitter to the receiver in telegraphy. We know that in the healing of disease a force goes from the mind of the healer to the mind of the patient, and we observe the effect; but the patient cannot interpret the vibrations that are sent and neither can the healer. Until, therefore, some means of interpretation shall have

been discovered, thought-transference will have no practical importance save in the healing of disease. If the time shall ever come when some code of interpretation in thought-transference analogous to a code of interpretation in telegraphy shall by common consent become known to men, then, and not until then, can thought-transference be of any importance in sending messages; and only is it of importance in the healing of disease by establishing the same vibrations in the passive mind that are held by the positive mind.

It would be well to mark out a distinction that is not clearly drawn in the minds of writers upon this subject. There is a distinction between thought-transference and telepathy. You will see by the definition given above that that faculty of the unconscious mind by which it has power to communicate with another unconscious mind by a law known only to itself is known as telepathy. Thought-transference differs from telepathy in this: thought-transference has its origin in the conscious mind of the

sender and is received by either the conscious or the unconscious mind of the receiver; telepathy, however, strictly speaking, has its origin in the unconscious mind of the sender and finds lodgement in the unconscious mind of the receiver.

It is said that in the Orient the adepts have so developed the unconscious faculties of the mind that they have discovered a code of interpretation and are able to send messages by thought-transference. It has also been said that in the priesthood of the Roman Church there have from the earliest times been adepts that have practiced this method of thought-transference

It is said that the death of General Gordon was known in Egypt several weeks before it was possible that any message other than that of thought-transference could have been sent from the place of his death to Cairo. It is said by the officers of the British Army in India that their movements were always known in places hundreds of miles away long before any mes-

sage other than one delivered by thought-transference could have been sent from the place where the movement of troops initiated, to that of their destination.

Reverend Mr. Chinequy, who renounced the priesthood of the Roman Church, states in his book, "Fifty Years in the Church of Rome," that the death of President Lincoln was known in an obscure village of Minnesota two weeks before any message other than one sent by thought-transference could have been sent from Washington to the place where it was known, railroads and telegraphs not having been in operation in Minnesota at that early day. Because one of the conspirators in the assassination of President Lincoln was found in the papal guards at Rome, and because several other of the conspirators in that bloody transaction were communicants of the Roman Church, Father Chinequy assumed that there was a conspiracy among the priesthood of the Roman Church to assassinate President Lincoln. This conclusion was undoubtedly that

of a bitter partisan. The fact that the death of President Lincoln was known is not proof that any conspiracy existed in the Roman Church against President Lincoln; no one believes that; but the fact that the death of Lincoln was known as stated by Chinequy stares us in the face. May it not be that such a fact was known in an obscure Minnesota village because of thought-transference, which, as I have stated, has been affirmed to exist among some of the members of the Roman priesthood from the earliest times to the present day?

These, of course, are matters of speculation, and are only cited for the purpose of stimulating inquiry.

It is with thought-transference rather than with telepathy that we have to deal in the healing of disease. Keep the distinction always in mind. Thought-transference has its origin in the conscious mind of the sender and finds lodgement in either the conscious or unconscious mind of the receiver. Telepathy works independent of the conscious minds of either;

it is that constant communication of unconscious mind with unconscious mind which will account for many things that appear strange.

When we remember the difference that exists in different communities in regard to opinions, we will see that this faculty of the unconscious minds of the community plays an important part in establishing such difference. You may go to any community of intelligent people and propound a new theory and it will find no lodgement there; the people will rise up to put it down and will not hear or reason on the subject. Another community of equal intelligence will investigate a new truth, or new theory, and will give it careful consideration. Why this difference? Simply the difference in the unconscious minds of one community acting upon all other unconscious minds and holding them in the bond of unity as against the system or in favor of it. Even the Divine Physician went to a certain place and could do no mighty works among them

because of their unbelief. Unbelief was the condition or state of the unconscious minds of that community bound together by the unconscious minds of the people thereof.

SELF-TREATMENT.

The reader will have perceived in the reading of the previous chapters that the brain is the mind's laboratory and the only thing the mind can produce in that laboratory is thought. He will have seen that thought is a substance in motion and that motion is called a vibration. He will have seen that thought waves go out from the mind as electric waves go out from the transmitting instrument in telegraphy. He will have seen that every thought causes a vibration in the brain cells and this vibration is communicated to the sympathetic nervous sys-

tem, which is but the brain extended, and that through the sympathetic nervous system these thought vibrations are registered upon the physical organism either in coarse, disintegrating vibrations or in gentle, regenerating vibrations. He will have seen that disease has its origin in wrong thought-activity; that if ease is to take its place, right thought-activity must take the place of wrong thought-activity. The reader will have seen that when wrong thought-activity has been registered upon the physical organism, the sufferer is in bondage to this thought. The healer thinks the right thought for him, and he, being passive to his healer, receives, unconsciously to himself, the vibrations of right thought-activity upon his brain cells, and they in turn are reflected upon his physical organism. The object of all this was to bring the thought of the sufferer into harmony with the vibrations of the Law of Being.

The question now arises, "Is there any way that the patient can himself come into harmony with the Law of Being and thus have a change

wrought in his physical organism?" The answer is, "Yes"; although such a change, from the very nature of things, must be slower than the change which takes place when the patient and healer are working together.

Remember that the necessary condition precedent to an act of healing is the Law of Agreement. In that Law of Agreement the patient, by his passive attitude, abandons for the time his inharmonious thought-activity and the harmonious thought-activity of the healer takes its place; and thus both are in harmony with the Divine thought-activity, the Law of Being. Now, if the patient desires to come into harmony with Divine thought-activity, the Law of Being, he must make himself passive or responsive to that law. This can be done in the following manner:

First, let us notice the relationship that exists between the nervous and muscular tension and thought-activity. When the conscious mind is actively engaged, the nervous system, and consequently the muscular system,

is tensed, drawn up, contracted, and thus the gentle vibrations in which we live and move and have our being are impeded or hindered in their regenerating work. Hence it is by the law of our nature we are forced to sink down into slumber every twenty-four hours. The conscious mind being in perfect abeyance in sleep, the thought-activity of the conscious mind ceasing, the nervous and muscular systems are thoroughly relaxed and the health-giving vibrations in which we live, have free course to sweep through our physical organism, repair the waste and "knit up the ravelled sleeve of care."

Let me give a crude illustration: Here I am in a room into which it is necessary that fresh air shall be freely admitted for the preservation of my health. At the window openings in the screens we find meshes to admit the requisite amount of life-giving air. If my thought-activity had the power to close those meshes by wrong thought-activity and to open them wide by right thought-activity, we

would then see how it is that wrong thought-activity shuts out the life-giving vibrations and the relaxed muscular and nervous systems admit these same vibrations freely. The window openings with the meshes closed represent the muscular and nervous systems tensed; the window openings with the meshes open wide represent the nervous and muscular systems relaxed. Relaxation is of prime importance, as the law of our nature shows, when by that law we are forced to relax into slumber, in order that the life-giving vibrations may repair the waste of the day that has gone before.

The first act of self-treatment, the reader will see, is perfect relaxation of the physical organism by relaxing the nervous and muscular systems. This condition is of greater importance than we are aware and the writer cannot too strongly impress it upon the mind of the sufferer who would seek healing by himself, that he should come into harmony with the Law of Being.

Another condition necessary to self-treatment is perfect relaxation of mental powers.

In our minds there must be no tension that would keep out the healing vibrations in which we live and move and have our being. So, we must dismiss from our mind every thought of anger, or jealousy, or malice, or contention, or strife which we have against any brother in the world. Because, although we may voluntarily strive to relax our nervous or muscular system, so long as a single wrong thought is held in the mind, that bodily relaxation cannot be perfect. This has been more thoroughly discussed in the chapter on Forgiveness, which the reader is advised to consider hand in hand with the present chapter. Then, when every thought of care, worry, anxiety or perplexity has been dismissed from the mind, the health-giving vibrations can go in and impress themselves upon the brain cells; these are transmitted to the physical organism and healthy vibrations established therein.

In the chapter on Forgiveness you have learned that whatever thought we entertain opens up brain cells to the reception of the

same thoughts that lie floating around us. We open our minds to thoughts of hatred, envy or malice. Every thought of hatred, envy or malice that is floating in this universe of vibrations round about us, can enter into our brain cells and in turn be reflected upon our physical organism, verifying in a scientific way that "Whatsoever a man soweth, that shall he also reap." While if his mind sent out the thoughts of kindness, gentleness, sympathy and brotherly love for all mankind, all like thoughts that are floating in this universe of vibrations in which we live and move and have our being can come in and establish the same vibrations, and in turn be reflected upon the physical organism, giving health and strength, establishing pleasure in the place of pain, ease in the place of disease.

In the chapter on Consciousness the reader saw that in consciousness we come to a knowledge of the forms of being and realize our separateness from them; that in conscience we know Being and realize our oneness with it.

Now in this relaxed bodily and mental condition, if the patient will continually look at Being and strive to realize his oneness with it, claiming his inheritance, then his mind is open to the reception of the Divine thought, the Law of Being, and these in turn will be registered upon his physical organism promoting healthy vibrations. He is but claiming his lost estate, he is taking the place of the heir. In this relaxed condition of which I have spoken he must think, "I am one with the Infinite, a ray of light from the eternal source of light, a spark of intelligence from the eternal sun thereof. I am under the protection of Law; all power is mine, all wisdom is mine; the Father and myself are one. I am living in the kingdom; all I have to do is to reach out and take what I want of the abounding life that surrounds me everywhere." No wonder, then, the Great Healer said, "Be not careful for to-morrow"—that is, full of care; be trustful, confiding, realizing that you are one with Him who is too wise to err and too good to be unkind

to the humblest of His children. Remember that it is not the will of the heavenly Father that one of these little ones should perish; but rather that all should come unto Him and have life, this new life, this abounding life, the life which the Master said He came that we might have more abundantly.

If we will at regular times in the day seek these moments of relaxation and communion with the Father, as sure as day follows night, so sure will strength follow weakness, and pleasure follow pain. When we go out and walk the streets, or ramble afield and look up into the azure sky, let us remember that this universe is a universe of abounding life and we are a part thereof. When we look aloft and see the eagle soar in his place, we remember we are one with him. When we see the fishes in the pool, we remember that our life is the same life that is in them. When we observe the beauty of the rose and the symmetry of the lily, we remember that the Father's hand which painted the one and fashioned the other has

fashioned this tabernacle of clay in which we dwell. The same Intelligence that placed the principle in each of these has also placed the principle in us—that is, the kingdom; and that right thought-activity will always keep this harp of a thousand strings in tune, in tune with the Infinite.

Remember that in these stated times of physical and mental relaxation you are to withdraw from the things of sense, withdraw as far from consciousness as possible and come as near into conscience as you are able. Remember that when you are in harmony with the Infinite, the desires of your heart shall be granted. Remember that this seeking to be one with the Father and hold communion with Him is prayer of the highest order. The Master said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." When you remember what was said in the chapter on Prayer, that it is "the soul's sincere

desire, uttered or unexpressed," you will see that this retiring and relaxing and communing is but complying with the Master's directions with regard to prayer.

When we have thus held communion and have felt ourselves to be one with the Infinite, we are to come out of our closet with that thought settled in our mind, realizing that when we come back to the world of consciousness again, that the forms of being that disturbed us, and the idea of our separateness which misguided us, shall no longer have dominion over us; but that the permanent desires of our hearts shall be oneness with the Father.

HYPNOTISM.

It is not the purpose of this chapter to enter into an extended discussion of the subject of Hypnotism.

Hypnotism as an art is as old as history, as a science it is just beginning to be investigated. Dissertations and treatises on hypnotism abound, the bulk of which is devoted to a discussion of the origin and the development of the science; one writer copying from another both the truths the author has demonstrated for himself and the mistakes he has copied from others.

Hypnotism is derived from the Greek word *hupnos*, or sleep; and yet it is only a small part of the phenomena of hypnotism that resembles sleep in any degree. Hypnotism has been defined so as to include nearly every mental condition from the reverie or day dream down to the deepest trance or the wildest hallucination.

The reader will remember that the cardinal doctrine of Weltmerism is the doctrine of agreement: that is, two minds sounding as one, responding to the same vibrations, synchronizing, thinking the same thought. This the author believes and teaches is the basic principle of hypnotism. There can be no hypnotism unless two minds agree; and when two minds, one being positive and the other receptive, agree as to the thought of the positive mind, the passive mind may be said to be in the hypnotic condition. All those conditions in which there is an agreement may be divided into two states; the passive condition of the subject and the hypnotic condition of the subject; the hypnotic condition beginning where the pas-

sive condition ends. In the passive condition there is no change in the relation of the conscious mind to the external world; in the hypnotic condition there is a change in the relation of the conscious mind to the external world. Therefore, the author defines hypnotism to be "a psychic condition in which there is a change in the relation of the conscious mind of the subject to the external world."

Grave mistakes have been made in investigating this science. It has been the popular opinion that only weak-minded, nervous persons were susceptible of being placed in the hypnotic condition. The contrary is the case. In all the experiences of the author and in the almost numberless cases with which he has experimented, it is the person of strong will and power of concentration that is the most susceptible to hypnotic influence; because no one can be hypnotized against his own will. There must be an agreement or a willingness on the part of the subject to be hypnotized before hypnosis can be induced. Hypnotism, then,

is very largely a self-induced condition, and the one who has most control over his own mental activities is the one who can most readily self-induce the hypnotic condition.

The phenomenon of hypnotism, then, being a psychic condition in which there is a change in the relation of the conscious mind of the subject to the external world, and such condition being largely self-induced and depending upon the agreement of two minds, one mind which must be positive to the agreement and the other passive or receptive to the agreement, the stronger the positiveness of the operator and the stronger the receptiveness of the subject the quicker and deeper will be the influence exerted.

The hypnotic operator, then, is one who must be able to control his mind so as to have a dominant, imperial will; the hypnotic subject must be one that is passive or receptive. The successful hypnotist must have self-reliance, self-confidence and a determination to succeed in doing what he undertakes to do.

He must have the power of mental concentration, the power to fix and hold his attention on any desired idea or thought for any length of time. This power of which I speak is largely a natural gift, but may be highly cultivated by persistent training in concentration. If a person desires to be an hypnotic operator, he must train his mind to concentration—that is, be able to hold one thought to the exclusion of every other thought; he must cultivate self-reliance, self-confidence and a determination to do what he undertakes to do.

Try the following experiment: Take your subject and explain to him what hypnotism is; that it is only an agreement of two minds; that one cannot be hypnotized against his own will; that there is nothing harmful in it; that in fact it is beneficial, as it serves as a means of training even the mind of the subject, training it to passivity, which is just as important to physical welfare as the training of the mind to positiveness. Have your subject stand up, eyes closed, feet together and hands by the side. Tip the

head back slightly, the chin a little elevated. Place your finger on the middle of the forehead; tell the subject, while keeping his eyes closed, to turn his eyes upward as though looking at the spot on the forehead where your finger is. Then make some passes downward over the body of your subject and pass around behind him. Extend your arm with the fingers extended pointing to the base of the brain and will your subject to fall backward to you. Tell him to do whatever he feels like doing, and if he feels as if he wants to fall backward, to fall and you will catch him. If your minds have come to an agreement, the subject will fall backward or forward as your will shall determine.

If this experiment shall prove successful, seat the subject and say, "Close your eyes and keep them closed until I tell you to open them." After a few moments, when the pupils have had time to dilate, place your hands over his eyes and say, "Your eyes are closed now; they are sticking fast together; they are becoming

more and more tightly closed; you cannot open them until I tell you to do so." Repeat these statements, emphasizing it more and more each time. Then suddenly place the ball of the thumb just between the eyeballs and a little above, and say in a low, determined tone, "Your eyelids are closed; fixed tight; you cannot open them." In many cases the eyes remain closed if you have exercised a strong intention to keep them closed when you challenged the subject to open them. If the subject yields to the above test, it is the mark of a good sensitive and he can be easily developed into a hypnotic subject.

Another method is the gazing method. After testing your subject with the falling test, seat him in a chair; give him some bright object, like a new coin or a rhinestone or piece of crystal, and tell him to look steadily upon that stone or bright object without letting the eyes wink or waver; to think of nothing else but that stone or object. After two or three minutes, go up to him, take the stone away, tell

him to close his eyes, rub your hands over the eyebrows, stand behind him with your finger at the corner of each eye, gently draw your fingers backward, tensing the eyelids a little, and say to him, "Your eyelids are closed; they are sticking fast together; you can not open them," and in 80 per cent of cases you will find the subject is unable to open his eyes; your minds have come to an agreement; he has taken your suggestion.

If this experiment has proved successful, step in front of your subject, tell him to look you straight in the eye, holding his hands out horizontally, palms together; tell him to press them harder and harder together, and as he does so, say to him, "They are becoming stuck fast; they are becoming tighter." Then in a determined tone say, "You cannot separate them," and if he has taken your first suggestion concerning his eyes, he will in all probability take the second suggestion, come to an agreement with you and be unable to separate his hands.

Another method is known as the method of fascination. After having tested your subject with the falling test, seat him in a chair with a high back where he can be comfortable. Tell him to relax all muscular and nervous tension and to look you steadily in the eye without letting the eyes wink or waver; that if he feels the eyes must wink at last, to close the eyes and keep them closed. Then gaze steadily into his eye, looking into one eye and one eye only, with a strong determination that he shall fall into sleep. When he shall close his eyes, pass the hands over the eyebrows and eyelids, giving the suggestion that they are sticking fast and that he will be unable to open them. Then, after having given this suggestion two or three times, say with firmness and determination, "You cannot open them," and you will find that he will be unable to do so.

Another method: Let your patient recline on a sofa or table in a comfortable position, head not too elevated. Tell him to relax all muscular and nervous tension, to look you

steadily in the eye as before, and he will feel sleep stealing over him, his eyelids becoming heavy. Tell him, when he shall have closed his eyes, to think of some friend or scene that he loves to look upon and call that up as a mental picture and look at it steadily, but not think about it. Then make long passes from the head downward over the body, giving the suggestion that sleep is stealing over him; that he is sinking into sleep. In ten or fifteen minutes you will see, by the breathing of the patient, the relaxation of the chin and the stillness of the eyelids, that the patient is asleep to everything except your own voice; he is oblivious to all things but you. This is the best method for the giving of suggestions to heal disease; for then the conscious mind is most nearly in abeyance and you are in communciation with his unconscious mind; and the suggestions you give him he will take and act upon, thus healing his own diseased body. In the hypnotic condition the suggestion must be repeated often and impressed into the uncon-

scious mind; but in the passive condition the suggestion must be given gradually and not too frequently, lest you arouse the subject from the passive to the positive condition.

In the use of hypnotism for the healing of diseases, the last method is the best. Never try to hypnotize any one for any other purpose than that of giving suggestions for the healing of disease. In experimenting with a friend in order to learn your own power, never give any unpleasant or foolish suggestions, nor try to do the silly things you see hypnotists do upon the stage. The only legitimate use that can be made of this great power is to relieve one from pain or heal him from disease.

When you desire to awaken your subject from any stage of hypnotism, you have only to say, "All right; wake up." If the subject should be slow in waking, accompany the words with a light stroke or slap of the hand on the shoulder or any other part of the body. If, as very, very rarely happens, the subject will not awaken after one or two commands,

do not get scared. Let him sleep; he will awaken in a few hours of his own accord.

Remember that hypnotism is not absolutely necessary. The writer has demonstrated that more than 90 per cent of cases that are healed by his system are healed by the passive attitude. In the administration of his system none is never hypnotized except at his own request or when other methods have failed and hypnotism is taken as the last resort. In the thousands that have been healed in the Institution of which the author is the proprietor, not 1 per cent have ever been placed in the hypnotic condition.

Weltmerism is not only the science of healing disease without drugs or medicine or any material remedy, but it is the science of doing this without hypnotism.

MAGNETISM.

It is perhaps a little unfortunate that when phenomena are first discovered a name is given to them before their nature is fully known. The name given generally represents some supposed quality of the phenomenon or of its supposed origin or function.

Three thousand years ago the Greek philosopher Thales observed that when a piece of amber was rubbed upon woolen cloth it developed the power of attracting to it small particles of foreign substances. Supposing this force which attracted was some inherent

quality of the amber, he called that force "electron," which was the Greek word for amber. Millenniums rolled by. A universal force was discovered in nature, the most powerful force known to man, but that force had already received the name "electron;" so to-day it bears the name "electricity." Very few people realize that when they use the term "electricity" they are in fact using the old Greek word for amber, given by Thales three thousand years ago.

So it is with what is known as Vital Magnetism. For ages it has been observed that one person exercised some occult influence over other persons. Where this influence had its origin or the method of its operation were unknown. Toward the close of the last century, certain individuals, especially one Antone Mesmer, began to investigate this phenomenon, and supposing there was an emanation in the form of a fluid passing from one physical organism to another, thus inducing the phenomenon and causing it to operate like a magnet, he called it "magnetism."

During the last ten years there has been renewed research along the line of investigating this phenomenon. It is not the writer's intention to give the history of such investigations. Suffice it to say that the most scientific research has determined that the term "magnetism" is a misnomer, and that there is no such force in the form of a fluid as was supposed to exist by the investigators of the last century.

In fact, magnetism and thought are one and the same thing. Magnetism has its origin in, and exercises its functions, through mind; and as the brain is the mind's laboratory where it manufactures thought, thought manifests itself in physical vibrations upon the physical organism of the thinker. Magnetism, then, is simply thought-vibration and may be defined to be "An intelligent use of a trained will."

Many of my readers will know from their own experience that there are certain persons to whom they seem to be attracted by an undefinable influence; there are other persons from whom they are repelled by a like undefinable

influence. They say of the former that he is a magnetic person; they say of the latter that he is not a magnetic person. A mistake is made in these statements. Both persons are magnetic, but one attracts, the other repels.

When we look upon this undefinable force simply as a force, we call it Personal Magnetism and apply the term "personal magnetism" only to those persons that attract us or others; yet, as I have shown, two persons may be equally magnetic, but the quality of their magnetism differs.

Whether a person shall be attractive or repellant depends upon the quality of the thought; the degree to which they are attractive or repellant depends upon the intensity of the thought. The person who has trained his mind by concentration to hold one thought to the exclusion of every other thought, to dismiss from his mind the distracting things of sense and concentrate his mind upon the things of the spirit, will possess magnetic power or force; but the quality of that force,

whether it shall attract others to him or repel others from him, will depend upon the quality of his thought.

The person who makes SELF both the center and circumference of the universe in which he dwells, believes and feels that the universe was made for him and him only, whose life is governed by selfishness, whose mind is full of thoughts of envy, jealousy, malice, hatred, revenge, etc.; though his mind be trained to exercise power and force, that power and force will be repellant; people will not be attracted to him.

On the other hand, if a person shall have trained his mind as before, but shall indulge only in thoughts of self-sacrifice, self-abnegation, kindness, charity, brotherly love, patience, forbearance and all the gentle virtues, that person because of the quality of his thought will become an attractive person, one that men will call magnetic.

The degree of his influence will depend upon the intensity or quantity of his thought;

his attractiveness, however, will depend upon the quality of his thought.

It is true that personal appearance, a handsome form and face and a courteous manner lend additional charms to this attractive force; and in turn this class of thought, if persisted in, will work out in the personality these accidental traits of character that lend their additional charms and make the person all the more attractive.

There are many books and pamphlets written upon this question of Personal Magnetism, but the most of them are worthless, because the writers are only repeating what they have read from others, copying alike their incongruities and mistakes. They will seek to teach you how by certain acts you can become attractive. The minds of men are not so easily susceptible to a beck or call, at will, of other persons.

It is a fact that if we set out to train ourselves to become personally magnetic for the sake of possessing magnetism, we frustrate the very object we seek to accomplish; for, as the

reader will already have inferred, personal magnetism comes from the sinking of the lower self and the rising into the realm where the higher self dwells. This sinking of the lower self can never take place while the person is continually thinking of his lower self; the lower self must be forgotten and the higher self must take its place. That higher self thinks of the race, thinks of every other person as a brother or sister; thinks of the whole human race as one family, in which he that would be greatest, must become the servant of all. In this way, the lower self is left behind and the higher self raised; and wherever the higher self raises, people are attracted to it.

It is true that there are incidental qualifications that lend an added charm. It is true that two individuals may dwell equally in the realm of the higher self, in that realm where brotherly love, charity, patience and forbearance alone bear sway, and yet one may have additional or incidental charms or acquired culture that will reinforce the natural outwork-

ing of the higher self. But these incidental traits will soon be lost sight of, will soon be forgotten.

Personal magnetism is not something a person can assume for an hour or a day or a week; it is something that does not come at beck or call. It is the soul habit, it is a fixedness of character, it is the garment the soul habitually wears. It may be long in coming, but when that soul state is once attained, when the estate is once reached, the person thinks not of his personal magnetism, but thinks only of doing good to others and others will think well of him. Here is the philosophy of the Golden Rule, "Do unto others as you would that others should do unto you." That rule has no more particular application than in Personal Magnetism. The thoughts you want others to think of you, you must think of them. "What a man soweth, that shall he also reap."

Man and his thought are one; they cannot be separated. "As a man thinketh in his heart, so is he."

You have seen in a previous chapter that thought-waves go out from one mind that is positive and act upon another mind that is passive or receptive. You have also seen that the thought the mind entertains throws his brain cells into vibration, and these vibrations, through the sympathetic nervous system, are registered upon the physical organism. As the thought-wave you send out is under the direction of the trained will, so the thought that is registered upon the physical organism is also under the direction of the same will. The vibrations can be sent along the arms or down the limbs of the thinker if he will train his mind to send the vibrations there. Try this experiment.

Let a person sit down in front of you in an easy attitude, tell that person to relax all mental and physical tension, and close his eyes. Then take hold of that person's hands, his left hand in your right hand, his right hand in your left hand. Then will that the thought-vibrations shall go down your right arm into your

hand and into his hand and you will feel a gentle, tingling sensation in your own hand, which shows the vibrations are passing down in obedience to your will, and the individual will feel these same vibrations in his own hand and arm. In other words, the thought-vibrations of your mind reflected upon your physical organism are registered upon his physical organism and he receives them as a physical sensation.

When the thought-wave is viewed from this standpoint, we call it Vital Magnetism. When the thought-wave is viewed from the standpoint of going directly from one mind to another, we call it Personal Magnetism. But Vital Magnetism and Personal Magnetism are both thought and have their origin in mind.

Personal Magnetism and Vital Magnetism are both of importance to every healer. Personal Magnetism begets confidence in the patient. Vital Magnetism, however, establishes in the physical organism of the patient the same vibrations that are established in the

physical organism of the healer, thus forming an agreement. The reader will now see another reason for the laying on of hands.

SPECIFIC TREATMENT.

The reader of the "New and Illustrated Mail Course of Instruction" and of this book will see that the central doctrine of Weltmerism is the doctrine of Agreement. The reader will also see that the power which heals is not the power of the healer, nor of the patient; but the great Law of Being—The Father—inherent in everything that hath life. The student will also see that agreement is the condition which, being complied with, the law acts; and that "intention," "suggestion," the "positive" and the "passive" conditions and the

"laying on of hands" are only means to bring about the agreement under which the law acts. The following pages will show the manner of using these means that has proved successful in the author's extensive practice and in the practice of the large number of students whom he has taught.

Abscess.

In treating abscess, rub gently with the heated hands upward from the abscess, exercising the intention of increasing the venous circulation, for the purpose of relieving the congested condition of the blood which exists in that part of the body, after which give general treatment to equalize the entire circulation. If there is a formation of pus, it should be opened by a surgeon.

Anchylosis.

Thoroughly stimulate the limb or part of the body affected with the anchylosis, rubbing upward from the affected joint. Manipulate

the muscles surrounding the joint, and then apply the heated hands over the joint, exercising the intention to start the secretions that lubricate the joints and to increase the venous circulation for the purpose of carrying away any foreign substance that may have been deposited there. Also give the patient the suggestion not to grow impatient, but to expect a general improvement in his condition until a cure is effected.

Appendicitis.

Give general treatment to equalize the circulation. Place the heated positive hand on the back just below the shoulder-blade. Stimulate the circulation from shoulder-blades to waist-line, with the other hand in front over the region of the appendix, exercising the intention to force healthy secretions from the walls of the colon. Then place the heated hand low down on the right side of the abdomen, gently manipulating upward to the waist, then across to the left side of the body with a downward

motion, following the course of the colon. Give the patient the suggestion that the circulation will be equalized and that there will be free movement of the bowels.

Apoplexy.

Stimulate the general circulation for the purpose of producing general relaxation and the equalization of the circulation and relieving the congested condition of the blood from the head.

Very few healers have an opportunity to treat a case of apoplexy.

Asthma.

Place the heated positive hand on the back of the patient, over the region of the cervical plexus, the negative hand on the chest in front, exercising the intention of producing perfect relaxation of the pneumogastric nerve and the entire system. Instruct deep inspiration of the lungs, holding the breath momentarily before expelling it, or ceasing to breathe entirely for a

moment if the lungs are empty, before taking an inspiration. The purpose or intention in asthma must be to produce entire relaxation and perfect equalization of the circulation. After relaxation is induced, then insist upon the patient breathing deeply and regularly for from ten to fifteen minutes. This will usually result in sleep, which is a natural condition of perfect relaxation

Astigmatism: Unequal Vision of the Eye.

Apply positive hand to base of brain and negative hand over the eyes, exercising the intention of sending a force into the nerves of sight, giving the patient the suggestion that the irregularity will be corrected and the sight restored.

Conjunctivitis: Inflammation of the Eye.

Place the hands over the eyes on either side of the head, stroking backward over the skull, attracting the venous circulation away from the eyes, thus relieving the congestion, exercis-

ing the intention of equalizing the circulation of the veins and arteries supplying the eyes with blood.

Granulated Lids.

See treatment for Conjunctivitis.

Biliousness.

Give vigorous treatment with the heated positive hand on the back, from the shoulder-blades to the waist-line, with negative hand in front over the liver, exercising the intention of forcing the secretions of the liver and stomach and equalizing their action.

Bladder Troubles.

General treatment: Place the heated positive hand low down over the sacral plexus, the negative hand on the front part of the abdomen, just above the pubic bone, exercising the intention of producing perfect relaxation and equalizing the circulation, and of establishing a healthy condition in the bladder.

Bleeding of the Nose.

Stroke down the spinal column with the right hand, down over the jugular veins with the left hand, and exercising the intention of depriving the head of the extra amount of blood, after which have the patient take a deep inspiration, forcing the air into the nasal cavities of the head, holding it there as long as possible and repeating that exercise until a clot is formed in the ruptured blood-vessel.

Brain Fever.

Place the heated positive hand at the base of the brain, the negative hand on the forehead, gently stroking backward and upward over the head, exercising the intention of relaxing and equalizing the circulation of the brain, following up with manipulation, stimulating the entire spinal column for the purpose of producing perfect relaxation and an equilibrium of the entire circulatory system.

The usual result, if favorable, in such treat-

ment, is that the patient will drop into a quiet sleep, from which he will awaken refreshed, greatly improved and out of danger.

Bright's Disease: Inflammation of the Kidneys.

Place the heated hands over the kidneys, exercising the intention of equalizing the circulation and reducing the congestion in the kidneys. Instruct the patient to breathe deeply, with the purpose in such exercise of affecting the entire circulation, adding health and renewed vigor to the blood and general system.

Consumption.

Give general treatment to increase the circulation. Instruct the patient to take deep and regular inspirations, throwing the shoulders back and using all the undiseased portion of the lungs possible, exercising the intention to produce increased action in the healthy portion of the lungs, as well as healing the diseased portion. Stimulate all the excretory glands, paying special attention to the digest-

ive organs, giving the suggestion to the patient that all the air breathed into the lungs, all the food taken into the stomach, all the water and other means of nourishing used by the patient will result in building up a healthy organism, thus enabling health to overcome disease.

See Plates 5 and 11 in New Mail Course for exact position of hands.

Convulsions.

Convulsions are usually the result of acute congestion of some of the sympathetic nerve centers. Give general treatment vigorously, for the purpose of producing absolute relaxation, paying strict attention to that part of the body where the congestion exists. Thoroughly stimulate the entire spinal column, rubbing downward, with the intention of equalizing the circulation and causing complete relaxation of the whole system. If the patient is conscious, tell him you are doing this to stop the convulsion and relieve him; if unconscious, use every effort, together with the intention, to produce absolute and perfect relaxation.

Bronchial Trouble.

Have the patient seated; then heat the hands, placing the heated positive hand on the back above the shoulders. Produce friction by rubbing rapidly upward and downward over this region, holding the negative hand on the chest, exercising the intention of producing healthy conditions in the mucous lining of the bronchial tubes.

Instruct the patient to do deep breathing. Stand behind the patient, placing either hand on the top of the chest, hands pointing downward. Have the patient to breathe deeply, with the effort to raise the hand, giving the suggestion that such exercise will create a healthy flow of blood into the diseased membrane of the bronchial tubes.

See Plate 5 in New Mail Course for the exact position of the hands.

Cancer.

Begin with a general treatment, stimulating the entire spinal column, exercising the inten-

tion of equalizing and increasing the general circulation. Instruct the patient to breathe deeply and regularly, with the purpose in such exercise of adding a great amount of oxygen to the blood, after which place the heated hand over the affected part, for the purpose of inducing healthy action to take place in the diseased organ or part of the body. Look after the excretory organs, which are the bowels, the kidneys, the lungs and the skin, and see that they are throwing off the impurities of the blood as they should, and not allowing them to be cast into the blood; and by so doing the impurities of the disease will be absorbed and carried out of the system. Give the patient the suggestion that the muscular system will be relaxed and the circulation equalized and the pain relieved, and that the cancer will gradually heal.

Cataract.

First give general treatment, exercising the intention of stimulating all the excretory organs

of the system, the lungs, the skin, the kidneys and the bowels, after which give special treatment with the heated hands to the eye, for the purpose of stimulating the circulation of the eyeball, giving the suggestion that the absorbent glands will take up the accreted impurities, absorbing them throughout the system and casting them off through the excretory organs, excited by the first general treatment.

Catarrh—Nasal.

Give general treatment for the purpose of stimulating the entire circulation; then place the heated positive right hand over the front part of the head, covering the frontal sinus, the left hand at the base of the brain, exercising the intention of stimulating the circulation of the mucous lining of the nasal passages, restoring them to their normal condition, following downward and backward over the ear and throat with the massage treatment to stimulate activity in the mucous membrane of the nasal organs and throat.

Have the patient take deep inspirations, holding the breath and exercising his own intention to force the heated breath into the affected organs, thus by his own effort increasing the circulation in the mucous lining in the head and throat.

See Plate 10 of New Mail Course.

Catarrh of the Throat.

Same as Nasal Catarrh, except devote your attention to the throat more particularly.

Catarrh of the Stomach.

Begin with general treatment for the purpose of equalizing the circulation. Then place the heated positive hand on the back between the shoulder-blades, rubbing downward briskly for a few moments. Afterward hold the positive hand on the back, the negative hand on the stomach, exercising the intention of stimulating healthy secretions in the mucous membrane of the stomach. Encourage deep breathing for the purpose of increasing the oxygen in the blood and equalizing the circulation.

Chills.

See treatment for Biliousness. Except when fever comes after the chill, continue the friction of the spinal column, exercising the intention of equalizing the circulation to a normal status.

Cholera.

Give general treatment to produce relaxation. Instruct the patient to breathe deeply, thus by his own effort to increase his circulation and stimulate the entire sympathetic system, exercising the intention to counteract the destructive inflammation of the entire alimentary canal and stop the flow of the secretions to the intestinal tract. Give the patient the suggestion that the circulation will be equalized and the trouble disappear.

Circulation Sluggish.

Give general treatment, stimulating the entire spinal column. Instruct the patient to breathe deeply while the manipulations are in

progress, exercising the intention to send the arterial blood to the capillaries of the extremities, for which rub briskly upward over the tops of the feet and the backs of the hands, for the purpose of stimulating the venous circulation. Continue this for about twenty minutes, exercising the intention of stimulating the circulation and making the blood flow faster and faster, giving the suggestion that the stroking is stimulating the nerves, thereby increasing the circulation through the system, as it is the blood that carries the life to the body.

Instruct the patient to engage in deep breathing exercises two or three times a day, taking not less than fifteen deep inspirations at each exercise, the purpose of which exercise is to increase by his own effort his entire circulation.

Colds.

Advise the patient upon retiring to take at least fifteen deep inspirations, gradually emptying the lungs, slowly each time and producing

perfect relaxation of the whole system, and perform this exercise with the intention of counteracting any congested condition that may exist, either in the head or in the lungs.

Constipation.

In treating constipation begin with general treatment, after which place the heated positive hand on the back over the solar plexus, the left hand in front over the track of the colon, moving gently with a circular motion from the right side around to the left, exercising the intention to force the formation of the proper secretions within the walls of the colon for the purpose of lubricating its inner walls, liberating the adhered pieces, imparting a healthy tone to the entire intestinal canal and increasing the peristaltic action of the intestines.

This treatment should be repeated from four to seven times, one treatment each day, which will usually result in restoring normal tone and activity to the bowels, not only relieving constipation, but liberating the patient from

a great many other ailments which are the natural outgrowth of this diseased condition. Suggest to your patient also that he have a regular hour for evacuating the contents of the bowels each day and let nothing interfere with taking that hour for that purpose. Advise your patient at bed-time to take deep abdominal inspirations, which will assist in attracting peristaltic action to the intestines and a free action will result the following morning.

Cross Eyes.

Apply the heated positive hand over the cervical plexus and the negative hand over the eye, and exercise the intention to send a current of magnetism from the right hand to the left, giving the patient the suggestion that the muscles will be relaxed that are drawing the eye to one side and making it crossed, and that the paralyzed muscle will be restored to its normal condition.

Croup.

Place the heated positive hand over the throat of the patient, exercising the intention to relax and loosen the tension of the muscles of the larynx, telling the patient to be perfectly quiet, and you will have him easy in a few moments. Repeat the application of the heated hands, with the effort to produce perfect relaxation. Instruct the patient to breathe regularly if possible. After relaxation is in evidence, place the heated hand over the cervical plexus, following up with friction up and down the spine, the left hand on the pit of the stomach, exercising the intention to produce nausea if possible.

Very few acute cases of croup are ever presented to the healer.

Curvature of the Spine.

Stimulate every inch of the spine, manipulating from the base of the brain to the end of the spine, exercising the intention of restoring

a normal condition, and giving the suggestion that the muscles and the nervous system will be aroused into action and the circulation equalized and a natural condition restored.

Cystitis—Chronic.

Give general treatment, giving special attention to the sacral plexus. Apply the right hand on the sacral plexus and the left hand over the bladder, and exercise the intention that the circulation will be equalized and the inflammation existing in the mucous membrane of the bladder will subside and be restored to a healthy condition.

Deafness.

Stimulate the cervical plexus; heating the hands, place the middle finger of the right hand in the right ear, the middle-finger of the left hand in the left ear. Exercise the intention to awaken into life and activity the dormant nerves of hearing and restore healthy action in the internal part of the ear. Moisten

the middle fingers and press them into the ears and withdraw them very suddenly until the patient can hear the vibration or passage of air through the ear drum.

All cases of deafness may not be cured, although many cases have been cured.

Debility.

Give general treatment. Stimulate the entire spinal colum, insisting upon deep breathing and plenty of water, and look after the excretory organs, seeing that they are all in order. Give the patient the suggestion that the general health will be restored and he will feel stronger and better in every way. The intention to be exercised by the healer in this trouble is to stimulate and awaken into activity the entire organism.

Diabetes.

Give general treatment and build up the general health in every way. Treat for stomach and bowel trouble and see that they are in

order and that the food is properly digested and assimilated. Stimulate the entire spinal column, paying special attention to the solar plexus, which supplies force to the kidneys. Lay the right hand on the solar plexus, the left hand on the body opposite, exercising the intention of restoring the kidneys to a healthy condition. Equalize a perfect circulation in the kidneys for the purpose of eliminating from the system the impurities that have been allowed to accumulate and which have caused a breaking down of the substance of the kidneys.

Diarrhœa.

Place the heated hand over the solar plexus, exercising the intention to equalize and stimulate the portal and lymphatic circulation of the liver and to increase the action of the liver. Give the patient the suggestion that the proper amount of secretions will form. Instruct the patient to put himself at ease and rest perfectly; induce relaxation and quiet and as a usual thing the diarrhœa will cease and the patient be restored to perfect equilibrium.

Diphtheria.

If treated at all, treat the same as Croup. See Appendix.

Dizziness.

Dizziness is an inequalty of the circulation of the blood in the brain, caused usually by torpid liver. See treatment for Torpid Liver.

Dropsy.

Do not offer too much encouragement. However, do all you can. First, treat generally, exercising the intention to stimulate all the excretory organs to throw off all extraneous matter in the system.

Dysentery.

Have the patient take deep inspirations to equalize the circulation. Place the right hand over the sacral plexus and the left hand on the opposite side of the body, with the intention of equalizing the circulation in the lower por-

tion of the bowels and creating a healthy condition of the mucous membrane. Also stimulate all the organs to a healthy secretion. Have the patient practice breathing exercises with the intention of producing perfect relaxation, perfect rest and sleep.

Dysmenorrhœa.

Have the patient lie down and relax as far as possible all muscular tension. Then place the heated hands over the lower part of the abdomen, exercising the intention to relax the contracted condition of the uterus.

Dyspepsia.

Give vigorous general treatment to restore the equilibrium of the entire nervous system, rubbing briskly up and down the spine, placing one hand over the dorsal plexus, exercising the intention to force healthy secretions of the gastric and pancreatic juices, also to rouse the secretions of the liver, giving the patient the suggestion that a perfect condition of digestion

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for earache is usually applied to children, and should be so managed as to soothe the little one to sleep, which will invariably result if perfect relaxation is obtained. Further ma
ulation should be to induce warmth in extremities, the feet and hands.

For position in treating, see Plate
Mail Course.

Eczema.

First give general treatment for the purpose of stimulating the nervous system, and especially the excretory glands of the skin. Then give general treatment for constipation. Also look afer the other excretory organs, which are the lungs, bowels and kidneys. Insist upon deep breathing and plenty of water. Pure air makes pure blood, and by getting a perfect circulation of the blood to the parts of the body affected with eczema the skin can be restored to its natural condition. Have the patient bathe the affected parts with warm water frequently, giving him the suggestion that the blood will become pure, the circulation better, and that the eczema will disappear.

Enlargement of the Bust.

Apply the right hand to the brachial plexus, and the left hand over the breast, beginning at the middle of the breast and rubbing with a circular movement until you reach the edge, exercising the intention of building up the

health and restoring the natural condition, giving the suggestion that the breasts will be enlarged and the general health will improve. The patient can do much to build up her own health by practicing deep breathing, holding the body erect and holding the purpose to gain in health and strength. If the patient suffers from female trouble, it will also be necessary to give the treatment for this, in order to have the body in such a condition that the bust may be enlarged.

Enlargement of the Spleen.

Treat the solar plexus, exercising the intention to force relaxation of the spleen. Place the heated positive right hand over the solar plexus, the left hand over the spleen, exercising the intention to reduce the spleen to its normal condition.

This treatment has been universally successful in my practice. The function of the spleen is unknown; the condition of enlargement exists during malarial conditions, and usually yields to the treatment described.

Epilepsy.

Where this manifests itself without injury to the brain or some one of the other great nerve centers, the cause seems to be in the sympathetic nervous system, and the treatment is devoted to the spinal column, with the intention to produce a perfect and increased circulation. Manipulate by briskly rubbing downward the entire length of the spine.

Erysipelas.

Give general treatment to equalize the circulation and see that all the excretory glands are in perfect condition, and then place the heated hands over the face or affected part, stroking away with the intention of distributing the venous blood and attracting it from the inflamed integument of the skin and superficial fascia.

Granulated Eyelids.

Give general treatment to increase the circulation and equalize it. Place the heated

hands over the eyes, exercising the intention of regulating the circulation in the lids of the eyes, first to attract the blood from the congested part, after which invite the blood back into the lids, for the purpose of stimulating healthy action. Where there is much inflammation in the eye, it is best to keep the hands moistened with cold water and give a soothing treatment for the purpose of attracting the blood away from the congested eyelids. Continue this treatment until the fever subsides, after which treat as before to stimulate healthy circulation.

Eyes—Inflamed.

Give the same application of the hands as for Granulated Sore Eyes, giving the suggestion that the circulation will be equalized and the inflammation reduced and a natural condition restored.

Exhaustion.

Give the general treatment to build up the general health. Give the treatment as ex-

plained for Sluggish Circulation, exercising the intention to quickly equalize the circulation, strengthen the body, and give the suggestion that after the patient rests a while he will feel strengthened in every way.

Fainting.

First place the patient with the head lower than the body. Give the general treatment, paying special attention to the cervical plexus. Apply the right hand to the base of the brain and the negative hand over the forehead, exercising the intention of increasing and equalizing the circulation in the brain. Give the patient the suggestion that the general health will be built up so that the trouble will not occur again. In these cases always have the clothes around the neck and chest perfectly loose.

Falling of the Womb.

In order to understand how to treat this trouble, it will be necssary to understand something about this organ. The womb is a small

pear-shaped organ, suspended in the lower front part of the pelvis by ligaments, and when these ligaments become weakened and relax, the womb will have a tendency to be misplaced. The principal displacements that we have to contend with are anteversion, retroversion and prolapsus or falling of the womb; but there is only one way by which it can be restored to its normal condition, and that is by strengthening the muscles and ligaments that support it. If the womb is anteverted (falling forward), the patient can by her own accord throw it into position by lying down on the back and then lifting the hips as high as possible. If the patient is afflicted with retroversion (falling backward), or falling of the womb (prolapsus), the patient should assume what is termed the knee-chest position. What I mean by this is that the patient should put her chest and knees on the bed. In that position her hips will be very much higher than her shoulders, and in this position retroversion or prolapsus of the womb would be restored to its normal

position. Then, while in this position, the patient should be instructed to contract the muscles of the vagina, exercising that motion for at least ten to fifteen minutes, and repeating it two or three times a day, and by continuing the practice of this exercise it will be but a short time until she will be able to retain it in its natural position.

In treating, stimulate the entire spinal column, especially the sacral plexus, applying the right hand on the sacral plexus and the left hand in front opposite, exercising the intention that the ligaments will be strengthened and contracted and the organ will be retained in its natural position. Also give the patient the suggestion that the pain will cease and the circulation become equalized and a condition of health will be established.

Fever.

Give general treatment, thoroughly stimulate the entire spinal column, with the intention of equalizing the circulation in all parts of the

body and reducing the fever; give the suggestion that the fever will leave and the patient will feel better. If any particular part of the body seems to be affected, apply the heated hands over that part with the intention of relieving the pain and removing the cause of the fever.

Fever—Bilious.

Give the treatment as just explained for fever; also apply the right hand over the solar plexus and the left hand over the liver, and exercise the intention to stimulate the liver, giving the suggestion that the liver will be aroused into proper action, thus removing the cause of the fever, and the fever will leave. It is also well to look after the excretory organs, which are the bowels, kidneys, lungs and skin; and if they are not in good order, treat them for the purpose of getting the entire body into a condition of perfect health.

Fever—Malaria.

Treat the same as for Biliousness.

Fever—Hay Fever.

Give general treatment, instructing the patient to take deep, regular and long inspirations during the treatment for the general circulation. Rub briskly from base of brain to the lower end of spine to assist circulation; after which place the heated right hand over the forehead and bridge of the nose, exercising the intention to allay the inflammation and form healthy secretions in the mucous membrane of the nose. Advise the patient to keep the hands and feet warm and the head cool and to practice deep breathing exercises two or three times a day.

This is a disease that according to popular belief is caused by the pollen of flowers from weeds which bloom after harvest. The disease seems to attack patients from the time this pollen begins to be distributed by the wind until frost occurs in the autumn. Instruct the patient to make himself positive against the effect of such pollen, assisting such attitude by

regular, deep breathing exercises, when he will be immune to any possible return of the disease the next year.

Fever—Typhoid.

Give general treatment, exercising the intention to produce an equilibrium in the circulation. Then place the heated positive hand over the region of the ileum, exercising the intention to relieve the congested condition of the pyres and solitary glands. Instruct the patient to be perfectly quiet, to take plenty of liquid nourishment and plenty of pure water.

Fistula.

Give general treatment, after which place the heated positive right hand low down over the sacral plexus, exercising the intention to stimulate and accelerate the blood-vessels in the rectum and the whole pelvic region, giving the patient the suggestion that this circulation will continue until the healthy blood forced into the parts by the treatment will overcome

the disease and the fistula will heal. Apply the ends of the fingers of the right hand just below the coccyx, and by imparted motion give vibrations accompanied by the suggestions as before.

Fits.

Give general treatment as for Epilepsy. Stimulate the spine by vigorous rubbing until relaxation is obtained.

Flux.

Give the same treatment as for Dysentery, keeping the bowels warm and a good circulation of blood in this part of the body.

Gall-Stones.

Give general treatment to produce relaxation of the entire system. Then rub vigorously over the central portion of the dorsal plexus, exercising the intention to relax the gall-duct. Then place the heated hands over the seat of pain, exercising the intention to re-

lieve the pain and relax the walls of the gall-duct, admitting of an easy passage of the gall-stones from the gall-cyst to the duodenum.

Gastritis.

Give general treatment, stimulating especially the solar plexus. Place the right hand on the solar plexus and the left hand over the stomach, exercising the intention to throw a current of magnetism from right hand to left, giving the suggestion that the magnetic current and the heated hands will relax the nervous and muscular tension, equalize the circulation in the walls of the stomach, reduce the circulation in the stomach and bring about a healthy condition in the stomach.

Goitre.

Give a general treatment to increase circulation, paying special attention to the cervical plexus. Then place the heated positive hand over the goitre, exercising the intention to increase the circulation of the blood and lym-

phatic vessels in the tumor, after which gently stroke away from the tumor in all directions, exercising the intention to attract from the absorbent glands the lymph forming the tumor, giving the suggestion that this absorbent process will continue rapidly until the tumor disappears.

Gout.

Give general treatment. Thoroughly stimulate the entire spinal column, rubbing on down the limb to the affected joint. Apply the heated hand over the affected joint, with the intention and the suggestion of relieving the pain, equalizing the circulation through the affected joint, reducing the inflammation and restoring a normal condition. Also rub the part affected vigorously, exciting arterial circulation; after which rub briskly and with considerable pressure upward, exercising the intention to draw the blood from the capillaries, to excite the venous circulation, thus re-establishing a normal circulation in the capillaries.

Gravel.

Give general treatment with the purpose of producing equilibrium and entire relaxation of the nervous system; after which place the heated positive hand over the sacral plexus, the left hand over the bladder, and exercise the intention of relaxing the ureters and equalizing the circulation in the mucous lining of the bladder. Instruct the patient to breathe deeply and regularly with the purpose in such exercise of relaxing at each inspiration. The purpose of this exercise on the part of the healer is to render the patient unconscious of the sensation of pain in this region. After relaxation is in evidence, then place the heated hands on either side of the lower part of the abdomen, exercising the intention to produce perfect relaxation, admitting of an easy passage of the calculi, whether from the ureters into the bladder or from the bladder through the urethra to the outside world.

Headache.

Give general treatment to produce equal circulation, after which press on either side of the temples, standing behind the patient, stroking backward and over to the base of the brain, suggesting that the pain is becoming less severe, the head is getting easy, and exercise the intention to produce perfect relaxation; relaxing the nervous tension and equalizing the circulation. Where there is nausea or other evidence of derangement of the stomach, give vigorous treatment over the dorsal plexus to relieve and relax the stomach.

Heartburn.

Give treatment the same as for Indigestion, restoring to an equilibrium the circulation in the mucous lining of the stomach and œsophagus.

Heart Trouble.

Give general treatment to increase and accelerate the circulation of the blood and equal-

ize it. Pay special attention to the extremities. Rub vigorously on the bottoms of the feet to excite arterial circulation, after which rub briskly over the tops of the feet and the ankles with the intention of exciting venous circulation in the same manner, giving the suggestion that the circulation is equalized and the heart relieved of the extraordinary exertion, and that it will resume its natural action.

Hemorrhage of the Lungs.

Give general treatment to equalize the circulation, especially attracting the full circulation to the extremities, hands and feet; after which instruct the patient to take deep inspirations, filling the lungs entirely full of air and holding the breath as long as possible between inspirations. After filling the lungs, breathe slowly, with the intention of forming a cushion of air, pressing the sides of the ruptured artery together, thus forming a clot.

Hernia.

Give general treatment for the purpose of equalizing the circulation. Then have the patient lie flat upon the back with the hips slightly elevated. Relax the muscular and nervous tension, allowing an easy reduction of the protrusion of the intestines; after which place the heated hands over the opening in the abdominal wall, exercising the intention to strengthen the muscles of the abdominal wall. Instruct the patient to contract the abdominal walls by an effort of the will, repeating the effort during the entire time of the application of the heated hands. Suggest that such contraction will close the opening, and by continuous bringing of the lips of the wound together will so entirely close this rupture that the walls will either unite or become so tightly drawn together that the protrusion of the intestines will no longer be possible.

By the healer who understands something of the anatomy of the human body the follow-

ing directions may be followed out: Place the middle finger over the internal abdominal ring, using a slight rotary movement for the purpose of producing a slight irritation of the walls, thereby inviting the blood supplied to the part for the purpose of healing the ruptured muscles.

Hip-Joint Disease.

Place the heated positive hand over the hip-joint, the negative hand on the outside of the thigh below, exercising the intention to increase and accelerate a healthy circulation in the parts affected, also stimulating the circulation of the femoral artery, following up by briskly rubbing upward to stimulate the venous circulation of the limb affected.

Where there is acute inflammation of the hip-joint, the heated hands should be applied above the affected part, rubbing gently backward over and above the inflamed part, exercising the intention to accelerate the venous circulation and relieve the congested condition

in the hip-joint. Special attention should be given to the excretory organs in giving general treatment, which should both precede and follow all specific treatment in this disease.

Hoarseness.

Treat the same as for Colds. Instruct the patient to breathe deeply. Rub vigorously over the region of both the cervical and dorsal plexus; after which apply the heated hands on each side of the throat, exercising the intention to relax the muscles of the thorax and pharynx, and especially to equalize the circulation through the vocal organs and strengthen the vocal cords.

Hysteria.

Hysteria requires a most positive attitude on the part of the healer. Place the heated hands very suddenly, first over the cervical, then over the dorsal plexus, rubbing briskly between the two with a good deal of pressure, holding the left hand over the upper part of

the chest, exercising the intention to relax the muscles of the chest and diaphragm. Then follow up with a treatment of the entire spinal column, exercising the intention, accompanied by the positive suggestion, that perfect relaxation will be the result of the treatment. Repeatedly suggest to the patient that if he can relax perfectly, all nervous tension will be dispelled. All manipulations, suggestions and intention should be exercised and given with much rapidity and positive determination, in hysteria.

Impotency.

Give general treatment to build up the general health, stimulating especially the sacral plexus. Apply the right hand on the sacral plexus and the left hand in front opposite, and exercise the intention and give the suggestion that the circulation will be equalized and the affected parts rebuilt and strengthened and a condition of health established; and impress upon the patient's mind that he must reverse his thoughts. (Read Regeneration.)

Indigestion.

Give treatment the same as for Dyspepsia.

Inflammation of the Bowels.

See treatment for Peritonitis.

Inflammation of the Kidneys.

Treat the same as for Bright's Disease.

Influenza.

Give vigorous general treatment to excite the entire circulation and equalize it. Treat the dorsal and cervical plexuses, exercising the intention to relax all the muscular and nervous tension and force the proper secretions into the mucous lining of the nasal cavity, throat and bronchial tubes, and relieve all congestion. Have the patient practice deep and regular breathing, with the intention of producing profuse perspiration between the treatment periods.

Insomnia.

Give general treatment, followed up by vigorous rubbing up and down the entire spinal column with the purpose to produce an equilibrium in the nervous system. Have the patient select some entirely new line of thought upon which the mind may dwell continuously at the time when sleep would be natural.

Require the revolving in the mind of some familiar but pleasing subject for a given period of time, say fifteen minutes.

Advise the patient to concentrate his mind upon the fact that he is going to sleep, and instruct him to take twelve or fifteen deep inspirations, retaining the air in the lungs for a second or so, gradually exhaling, and by the time he has taken the fifteen inspirations he will be in a perfectly relaxed condition, when he will fall asleep.

Jaundice.

Give general treatment, stimulating especially the sacral plexus. Apply the right hand

over the solar plexus, the left hand over the liver, exercising the intention and giving the suggestion that the general circulation of the liver will be equalized and stimulated, and that the bile will be secreted properly and the extra amount thrown off through the gall-duct into its proper receptacle; that it will no longer be thrown into the blood, which causes the discoloration of the skin. In giving the general treatment, give special attention to the excretory organs, the skin, kidneys, bowels and lungs.

Kidney Trouble.

Give general treatment to equalize the circulation. Then place the heated hand over the kidneys, exercising the intention to stimulate the action of the kidneys and urinary organs. For further treatment, see Bright's Disease.

La Grippe.

See treatment for Influenza.

Laryngitis.

Begin with general treatment, after which apply the heated positive hand over the cervical plexus, the negative hand on the throat over the larynx, exercising the intention to relieve the congestion and form proper secretions and establish an equalized circulation in the mucous lining of the larynx. Instruct the patient to engage in deep breathing exercises, using an effort to fill the upper portion of the lungs with these inspirations.

Leucorrhœa.

Give general treatment for the purpose of equalizing the circulation and strengthen the patient generally. Then place the heated positive hand over the sacral plexus, the negative hand over the front part of the body just above the pubic bone, exercising the intention to strengthen and stimulate the uterine organs, giving the patient the suggestion to contract the walls of the vagina and uterine organs, thus

expelling surplus circulation already formed, and restoring the organs to proper condition.

Liquor Habit.

In order to bring about the quickest result in overcoming the liquor habit, first hypnotize your patient, and when he is amenable to control by suggestion, give him the positive suggestion that the water you gave him is liquor and will make him sick. Then give him some water, and after he has become sick, remove the suggestion by telling him he is not sick, but is over it. Tell him that every time he takes a drink of liquor it will make him sick, and do not remove this suggestion, but allow it to remain with him, and it will still affect him after he is brought out of the hypnotic state.

If the patient is not a good hypnotic subject or does not wish to be hypnotized, treat him in the following manner: Rub up and down the face in front of the ears and below the jaws on the salivary glands, exercising the intention to arouse these glands into proper action, and

give the suggestion that the molecular activity in the salivary glands will be changed so that liquor will be distasteful and he will not take any more of it.

Suggest to the patient, either in the hypnotic or waking state, that he can positively make up his mind that, regardless of the inconvenience caused by the abandonment of liquor, he can resist. Have this suggestion made positively by the patient and left undisturbed, and there will be no recurrence of the appetite after a period of forty-eight hours. The above is the treatment known as the cure for the liquor habit by auto-suggestion.

Liver Trouble.

See treatment for Biliousness.

Lockjaw.

(Very rare, usually fatal.) If treated at all, give general treatment, vigorous, to produce perfect relaxation.

Locomotor Ataxia.

Contrary to our medical knowledge and experience, this disease has been cured by this method.

Equalize the general circulation. Relieve constipation. Put in order the urinary organs. Give vigorous rubbing treatments over the palms of the hands and soles of the feet, after which rub briskly upward over the backs of hands and tops of feet and excite and accelerate the venous circulation, and incidentally to induce capillary circulation between the arteries and veins. Use friction over the spinal cord in order to create a perfect circulation between the upper and lower plexuses and the spinal column.

Give frequent and vigorous treatment up and down the entire spinal column for the purpose of equalizing the entire circulation in the spinal cord, and of restoring a healthy condition of the spinal cord.

Loss of the Sense of Smell.

See treatment for Nasal Catarrh.

Loss of the Voice.

See treatment for Laryngitis.

Lost Manhood.

See treatment for Impotency.

Lumbago.

Heat the hands and apply the heated positive hand upward and downward over the lumbar plexus, exercising the intention to equalize and create healthy circulation in the lumbar region. Instruct the patient to take deep and long inspirations during the treatment. The usual result is that you will relieve your patient in from three to five minutes.

Milk Leg.

Give general treatment to equalize the entire circulation. Then place the heated

hands on either side and above the ulcer, if one exists, exercising the intention to relieve the congested condition and increase the venous circulation. If the member below the ulcer is swollen and congested, rub the abdomen and body briskly upward from the limb, also around but not over the ulcer, to a point above the congested part of the limb involved, exercising the same intention to stimulate the venous circulation and distribute the blood over the general circulation. The general treatment in this case should have in it the intention to eliminate from the system, through the excretory organs, all impurities of the blood.

Where there is no ulcer, use general treatment to increase the venous circulation of the entire limb and relieve any congested portion that may exist.

Morphine Habit.

Give same treatment as for Liquor Habit, with the exception of using the word "morphine" instead of "liquor" in giving suggestions.

Nausea.

Give general treatment to produce relaxation, after which stimulate the solar plexus, exercising the intention to produce action of the bowels. Give the patient the suggestion that the nausea will subside and the juices of the stomach form properly.

Nervous Headache.

Give general treatment to produce perfect relaxation. Treat the solar plexus. Get the stomach and bowels in order, then stroke gently backward and upward from the temples, exercising the intention to equalize the circulation and quiet the nerves.

Nervous Prostration.

Give general treatment with the intention and suggestion to tone up the whole system, equalize the circulation and stimulate the nerves and upbuild the general health.

Neuralgia of the Head.

See treatment same as explained for **Nervous** Headache.

Neuralgia of the Stomach.

Give general treatment for the purpose of inducing perfect relaxation and to accelerate general circulation; after which, place the heated positive hand over the dorsal plexus, rubbing briskly at intervals up and down the spine; after which, place the heated positive hand over the pit of the stomach, exercising the intention to relax the tension of the nerves involved of the pyloric valve.

Obesity.

Start out to work a general increase of the chest expansion by deep and regular breathing, producing profuse perspiration and equalizing the distribution of the chemical substances composing the body, giving the suggestion that the increased amount of oxygen taken into the system will consume and eliminate this substance that accumulates and remains in the

unoccupied cells of the body, forming adipose tissue.

Palpitation of the Heart.

Give vigorous general treatment, rubbing briskly upward and downward over the dorsal and solar plexuses, exercising the intention to relax and equalize the circulation in the liver and stomach. Instruct the patient to take deep and regular inspirations, for the purpose of regulating and equalizing the action of the heart.

Paralysis.

Begin with the base of the brain and thoroughly stimulate every inch of the spine, with the intention of increasing and stimulating the circulation in all parts of the body. Then rub up the limb or any part of the body that may be paralyzed, with the intention and suggestion of forcing the blood through the blood-vessels, equalizing the circulation, thus overcoming the paralyzed condition and restoring health.

In infantile paralysis, which usually affects the lower limbs, begin the treatment by placing the heated hands over that portion of the spine where the paralyzed condition begins. Then follow up with brisk rubbing upward over the inside of the limbs, exercising the intention to start and stimulate the arterial and venous circulation. Then rub briskly backward and forward on the bottoms of the feet, for the purpose of stimulating the capillary circulation in the extremities. Follow up with vigorous and brisk rubbing over the veins to excite venous circulation, and continue this upward friction to the point of beginning. Repeat this treatment at frequent intervals at least once a day, kneading the atrophied muscles both in the downward and upward movement. Exercise the intention during the downward movement to stimulate arterial circulation, and in the upward movement to stimulate venous circulation.

This condition, while rarely ever yielding to medical treatment and surgical appliances, seldom fails to respond favorably to the treatment described above.

Peritonitis.

Give general treatment for the purpose of producing perfect circulation. Place the heated positive hand over the solar plexus, the negative hand over the abdomen, while exercising the intention to equalize the circulation in the lining of the abdominal cavity; after which place the heated hands gently over the painful portions of the abdomen, for the purpose of distributing the blood in the engorged and congested vessels of this membrane. Especial attention should be given in the treatment of this trouble to the entire excretory system, exercising the lungs by deep and regular breathing, expelling the gaseous impurities of the body; the skin, through profuse perspiration, eliminating all the poison and inflammatory products that find their way through this means of egress; that the kidneys throw off all the liquid impurities of the body, and that the bowels move regularly and freely; thus eliminating

and removing all waste matter from the alimentary canal.

Phlebitis.

First rub over the affected vein upward, inducing and increasing the circulation of the venous system in the affected part, with the intention of drawing the undue determination of blood of the vein into the general circulation. After getting the venous circulation perfectly established, then rub gently the affected vein upward, with the intention and suggestion to assist the venous circulation in carrying off the impurities and reducing all inflammation and restoring a natural condition.

Piles.

Give general treatment as explained for Constipation, in order to get the bowels in regular working order. Then place the heated positive hand over the lower part of the spine, the other hand on the front part of the body over the pelvic region, exercis-

ing the intention to stimulate the entire circulation of the pelvic region, giving the suggestion that this condition will remain, until a normal condition is the result.

Where there is intense pain, place the heated positive hand over the sacral plexus, exercising the intention to force the circulation into the veins and arteries of this region, and at the same time to relieve the congested and ingorged condition of the veins and arteries of the rectum and lower colon.

Pleurisy.

Give general treatment for the special purpose of producing relaxation; after which place the heated positive hand over the dorsal plexus and then rub briskly upward and downward with the positive hand, holding the other hand over the lower part of the diaphragm, exercising the intention to relax and equalize the circulation of the pleura and reduce the inflammation there existing. Instruct the patient to breathe regularly and

as deeply as possible, retaining each inspiration momentarily before expelling it.

Pneumonia.

Give general treatment, stimulating the spinal column with the intention to equalize the circulation and reduce the fever. Give special attention to keeping the circulation in perfect condition in both the lower and upper extremities. Place the heated positive hand over the dorsal plexus, the other hand in front over the lungs, with the intention and suggestion of relieving the congested or inflammatory condition that exists in the lungs. Also give special attention to all the excretory organs of the body, which are the bowels, kidneys, skin and lungs. Also instruct the patient to take deep inspirations, retaining the air in the lungs momentarily; then exhaling slowly, for the purpose of oxygenating the blood and keeping it in a healthy condition. Continue the treatment day after day until the patient is relieved. While it is a rare instance for a healer to have

the opportunity to treat pneumonia, in our experience the treatment described above is one of the most efficacious ever tried.

Pterygium.

Give general treatment for the purpose of stimulating and equalizing the general circulation. Stimulate the cervical plexus by friction with heated positive hand, after which place the heated hand over the eye affected, exercising the intention to stimulate the absorbent glands into activity and increase the venous circulation in the eye, thus enabling the absorbent glands to take up and distribute and carry off the inflammatory product in the affected part.

Reducing the Flesh.

See treatment for Obesity.

Rheumatism—Acute.

If the rheumatism be in the arm or shoulder, give general treatment to increase circulation.

Stimulate particularly the brachial plexus. Place the heated hand on the elbow, if the rheumatism be in the joint, left hand holding the wrist, exercising the intention of relaxing nervous tension, equalizing the circulation and restoring the normal condition, giving the suggestion that the pain will cease, the nervous tension will be relaxed, the circulation equalized and a condition of health restored. (For position of hands, see Plate 4 in New Mail Course.)

If the pain be in the shoulder, stimulate the brachial plexus. Lay the heated hands on the shoulder, one on the back, the other in front, and exercise the intention of sending a current of magnetism from right hand to left, giving the suggestion that the heated hands and magnetic current will relax muscular and nervous tension, relieve the pain, equalize the circulation and restore the healthy condition.

If the rheumatism be in the legs, stimulate the sacral plexus after general treatment, and proceed with the legs in the same manner as

with the arms. This disease yields readily to this method of healing.

Rheumatism—Inflammatory.

Give general treatment, paying special attention to the proper condition of the excretory organs; after which place the heated hands on either side of the affected joint, exercising the intention to scatter the congestion, reduce and equalize the circulation of the blood and the absorption on the part of the glands of the foreign substance that may be in process of accumulation at that point in the joint, giving the suggestion that the application of the hands will promote healthy secretions of the synovial fluid, together with its proper distribution.

Rupture.

See Hernia.

Sciatica.

Give general treatment followed up by vigorous rubbing downward over the entire

length of the spine. Then begin over the sacral plexus, rubbing outward and downward with a kneading motion, to the foot, exercising the intention to stimulate and equalize the circulation over the region of the sciatic nerve. The manipulation should be vigorous and downward until relief is obtained.

Scrofula.

Give general treatment for the purpose of equalizing and stimulating the general circulatian, exercising the special intention to promote all the excretory organs of the body, especially the organs of the skin and bowels. Instruct the patient to double his breathing capacity, by which is meant that he must indulge in full and free breathing exercises until his chest expansion is at least twice as great as it was at the beginning of the exercise. Suggest that the extra amount of oxygen taken into the blood will so provide the blood that the diseased portion will be overcome and thrown out through the excretory organs, thus reliev-

ing the system of the hereditary poison. Also give the body thorough stimulation for the purpose of increasing the secretions of the lymphatic glands and increase the lymphatic circulation.

Skin Diseases.

See Eczema.

Spinal Meningitis.

See treatment for Brain Fever.

Stammering.

Suggest to the patient to take deep inspirations before attempting to say a word. Never attempt to speak while taking an inspiration. Instruct the patient to change the tone or pitch of his original voice. You will note that nearly all cases of stammering have the impediment in the act of inspiration. Therefore have them fill the lungs before attempting to speak. Should you find a case where the impediment takes place in expiration, reverse your instructions accordingly.

Stiff Neck.

Thoroughly stimulate the cervical plexus, exercising the intention to produce instant and perfect relaxation of the muscles of the neck. Apply the heated hand suddenly on the back of the head and throat, giving the quick suggestion to your patient to move the head, after which give general treatment to promote general circulation.

Stiff Joints.

See Rheumatism.

Stomach Trouble.

See Gastritis and Dyspepsia.

Stricture.

Give general treatment for the purpose of equalizing the circulation and to produce complete relaxation of the entire nervous system; after which place the heated positive hand over the sacral plexus, the left hand over the pubic

bone, exercising the intention to produce complete and perfect relaxation of the mucous membrane of the urethra. Advise deep and regular breathing and frequent repetition of the relaxed condition indicated in the first part of this treatment. Use manipulation over the seat of pain for the purpose of inviting the blood supply to the contracted part for the purpose of restoring a healthy condition in the mucous membrane.

Tobacco Habit.

Treat in the same manner as for liquor and morphine, except that the treatment refers to tobacco instead of those drugs.

Tumors.

Give general treatment to increase and equalize the circulation and rub gently in every direction from the tumor to stimulate the venous circulation and produce a normal condition of all the excretory organs. Instruct the patient (and insist upon close observance

of your instructions) to begin and practice deep breathing for the purpose of oxygenating and producing blood; after which place the heated positive hand over the nerve center supplying nourishment to the part of the body in which the tumor is situated, exercising the intention to stimulate arterial and venous circulation for the purpose of carrying off and distributing the foreign substance which has accumulated and which constitutes the tumor, distributing it into the circulation and carrying it through the excretory organs to the outside world.

Urinary Troubles.

See treatment for Kidney and Bladder Troubles.

Uterine Troubles.

See treatment for Female Trouble and Falling of the Womb.

Varicocele.

Give general treatment, paying special attention to the excretory organs, especially

the bowels, and give the positive unequivocal suggestion to the patient that no serious results are likely to be the sequel of his present condition, and to give it no further consideration under any circumstances, and to devote his mind to the thought that no such condition exists.

Vomiting.

Give treatment as explained for Nausea.

Wens.

Give general treatment to induce perfect circulation. Rub briskly in every direction from the tumor, exercising the intention to stimulate the venous circulation; after which place the heated positive hand over the tumor, exercising the intention and giving the suggestion that the treatment will result in distributing the contents of the tumor into the blood, and through that medium be carried off out of the system through the excretory organs.

White Swelling.

Treat the same as for Scrofula, giving special attention to the diseased point or part of the body affected, or the same as any other inflamed joint.

Whooping Cough.

Treat the same as for Asthma. Opportunities to treat this are rare to the healer.

FINIS.

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